



# THE CONGREGATIONALIST

Volume LXXIX

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Number 17

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### AS GOD WILLS.

BY MRS. D. H. R. GOODALE.

NOT in our own shortsighted way,  
Seeing no farther than today;  
Not by our grasping, feverish choice,  
But by the fiat of God's voice;  
A germ within that mighty plan  
Which shapes the destinies of man;  
So may our lives allotted be,  
A perfect gift, dear Lord, from Thee.

By Him bestowed, by Him maintained,  
Earth's purest riches then are gained;  
The life that on His hand depends  
With joy its little treasure spends.  
It loves, and love's return is given;  
Seeking, it leads the way to heaven;  
By loss it gains a strange increase,  
And wins, through struggle, deepest peace.

He gives, and happily we live,  
Rememb'ring He alone can give;  
He takes, nor may we dare repine,  
Knowing, great God that all is Thine.  
Our joys, our hopes, our tears, our cares,  
Throughout His mighty strength upbears;  
Surely in Him we live and move,  
Who thus His loving-kindness prove.

Thou art the center, Thou the whole;  
Be thine, dear Lord, this sentient soul.  
In all we feel, in all we know,  
'Tis toward our Father's life we grow.  
Why blindly strive, in folly still,  
To combat with a puny will  
The power that all creation fills?  
Not as we would, but as God wills.

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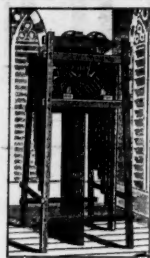
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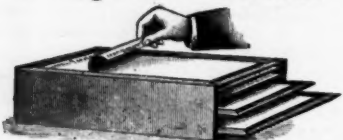
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# THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 26 April 1894

Number 17

## A MAINE MAN'S QUANDARY.

"I read my papers with pocket scissors in hand to clip anything that serves my purpose—and everything, you know, is gird to the minister's mill. I have just run through last week's Congregationalist in this way, and it looks as if it had been run through a threshing machine. There isn't enough of the paper left to kindle a fire with. I should be ashamed to send the fragments away. What shall one do with a paper so full of meat?"  
Bangor, Me.

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- (3) Rescue Missions.

Facts have been gathered from all over the country relating to the subjects treated, and a careful and condensed statement of the present status of each movement is given, together with a list of the leading exponents of the idea and some description of their individual characteristics. We believe that such a survey as this has never been undertaken, and that "Forward Movements" will embody exceedingly valuable information never before given to the public in this compact and usable form.

It is desirable that orders for this edition of the Handbook be sent in at once. The extremely low rate at which it is sold brings it within the reach of multitudes who will be glad to obtain the freshest and most accurate information on these subjects. We have made no advance on our standard price for the Handbook, but offer Forward Movements at 4 cents apiece; 100 copies, \$1.25, postpaid. It will be of advantage to pastors and to others to subscribe at once for the Handbook Series for 1894. Subscriptions are taken for the series for 15 cents. The subsequent editions to appear July 1 and October 1 will contain equally valuable matter.

## \* FORM OF ADMISSION. \*

To meet the demand already manifesting itself for the new form of admission to the church, printed in our issue of Feb. 22, we have issued a neat eight-page leaflet, which will be sent, postpaid, for three cents; 10 copies, 25 cents; 100 copies, \$2.00. Churches contemplating any change in their method of receiving new members should examine carefully this form, prepared by a representative committee of the National Council.

## \* CONGREGATIONALISM \* FOR WHAT DOES IT STAND?

The first two editions of our four-page leaflet with this title are already exhausted, but another has been issued, and orders can be filled promptly. Many pastors are putting the leaflets into the hands of their young people, and write to us of the benefits already accruing from their circulation. Price, 40 cents a hundred, postpaid; smaller quantities at a proportionate rate.

OUR prayer meeting topics for this month seem to have proved productive of notably interesting and helpful seasons of prayer and conference. Related as all the April subjects are to the general theme of the church and the world, they have harmonized well with lines of thought already stirring in many Christian minds and have prompted fresh and edifying testimonies. We have rarely attended a better prayer meeting than one a fortnight ago at which the special topic was the duty of uniting with the church. This duty seemed to the members present so patent and so inviting that the leader found it

difficult to check the expression of individual convictions. What subject can be more appropriate in these days of unrest and ferment than the one which hundreds of churches all over the land will be considering this week, Is the Church Fulfilling Its Mission? We trust and believe that larger ideals of service will grow out of dwelling for an entire month on these inexhaustible, yet ever vital, themes. Note in this connection an article in this issue entitled Voices of the Church.

The celebration of the twenty-fifth anniversary of the Congregational Club of Boston and vicinity last Monday evening marks the limit of the most important quarter-century in the history of Congregationalism. During this period the denomination has made great growth in unity as well as in extent. It has developed in a marked degree its social life, and in this respect other denominations have followed its lead. The clubs have been a very prominent factor in this development. The little company who met March 25, 1869, in the Old South Chapel, to discuss the question of forming an organization to promote acquaintance and fellowship among Boston Congregationalists, has increased to nearly 500, who meet monthly in Horticultural Hall. Fifty Congregational Clubs in important centers of population are scattered all the way from Plymouth Rock to the Golden Gate. The list of some 200 topics discussed by the Boston Club during its history shows the wide range of interests which have engaged its attention. It has originated movements in which the whole denomination has participated, and its opportunities for usefulness are greater today than ever before.

From the rooms of the American Board there has gone forth to all the missionaries, to every pastor and to the auxiliaries of the board a call to united prayer which will meet with a wide and earnest response. The call is prompted by the trying conditions which have compelled retrenchment and which imperil the work of the missions, but it is pervaded by sympathies which will draw closer together the workers at home and abroad, which will lead to deeper convictions of entire dependence on the Holy Spirit, and which we are sure will move many to greater interest and self-sacrifice for the salvation of the world. The officers and the Prudential Committee of the board request that Whitsunday, May 13, as the anniversary of Pentecost—the birthday of the Christian Church—be observed as a day of prayer, uniting in these petitions:

That the Holy Spirit be poured out upon our missions and gracious revivals of religion distinguish this trying year of our work; that the distressing financial conditions which confront us may be overruled for good by teaching Christians the deeper lessons of self-sacrifice for Christ; that no part of our work suffer because of our present depleted treasury, our nearness to Christ making us quick to plan, rich in resources, wise in execution and prevailing in prayer; that those of our sons and daughters who have given themselves to the foreign missionary service, and are now ready

to go to the field, may be generously sent by the churches, even though the times are hard, each church anxious to fill a vacant place at the front and keep another voice testifying to the love of Jesus in the dark places of the earth.

A step of great importance toward church unity was taken last week at the same time that the New Jersey Association of Congregational Churches was considering its declaration on Christian unity, on which we have commented in another column. Committees of eight of the Presbyterian and Reformed Churches in the United States met in Philadelphia, April 12, and unanimously approved the final draft of a plan for federal union, which had been reported to the respective assemblies of these eight denominations last year. If this plan shall now be approved by these assemblies, it will be likely to mark a new era in the history of the Presbyterian and Reformed Churches in this country. At the same place and date a meeting was held of the executive commission of the alliance of the Reformed Churches holding the Presbyterian system. This body represents the churches of other countries as well as of the United States. A committee of co-operation in home missions was appointed, and a committee to prepare a program for the Sixth General Council of the Alliance at Glasgow in 1896. These things are to be noted as signs of a general movement toward closer fellowship among Christian churches. It is a movement of great significance and full of encouragement.

## THE NEW JERSEY DECLARATION.

New Jersey Congregationalists, though not very numerous, are alert and enterprising. More than once they have made propositions which have commanded the attention of the whole denomination and have led to important results. They have again sent out a message, which appears on page 609, and which will arouse much interest. Their proposals, as a basis for Christian unity, are Christian and generous.

Few will dispute their affirmation that the chief obstacle to the church unity of the great body of Protestant Christians is to be found, not in differences of doctrinal belief, but in the preferences for different forms of church administration and government. But with many these preferences are based on convictions of inspired teaching, which they hold even more tenaciously than their interpretations of doctrinal questions. To give up these preferences would be to abandon their history as churches, to surrender whatever is distinctive in denominations. These distinctive characteristics have given warrant to Christian faith and zest to Christian enterprise. But the most aggressive denominations are those which have claimed distinction by avowing church unity to be their aim. The Christian body that will make fruitful effort to advance church unity must take the first step in self-sacrifice of its own prominence in that effort.

This, indeed, quite as far as can reason-

ably be asked, our New Jersey brethren declare their readiness to do. They would unite with the Episcopal Church if they could put their own interpretation on the historic episcopate. If they may not be allowed to do that, they are willing to adopt the diocesan episcopate by ordaining superintending bishops "so that their supervision shall cover all our territory," and they would invite Episcopal bishops "to unite with us in the ordination of bishops and other ministers."

At this point two difficulties would be met. First, no council or other body of representatives of Congregational churches could give to any man by ordination, or by any other means, any authority to supervise the churches, each of which holds inviolable the right to choose and ordain its own bishop; secondly, Congregational ministers, as a rule, would also refuse to acknowledge that they are not already ordained ministers in the Church of Christ. Would Episcopal bishops consent to fellowship with such ministers by assisting them to ordain others? Would not such attempts at unity increase divisions?

With several of the denominations, however, as this declaration points out, no serious barriers exist to church unity one with another. These bodies of churches may have visible and organic bonds of union while they continue to administer separately the affairs peculiar to each body. Our last National Council, in 1892, declared that affiliation "should be welcomed upon the basis of the common evangelical faith, substantial Congregational polity and free communion of Christians, without regard to forms or minor differences." That council also reiterated the declaration of the London International Council in favor of a federation, without authority, of all bodies of Christian churches.

Closer fellowship, also, by regular meetings including representatives of all these denominations, is already attained through the Christian Endeavor Society, the Young Men's Christian Association, the international Sunday school conventions and other interdenominational bodies. By these means real and rapid advances are being made in Christian unity. We trust and expect to see these bodies make yet more earnest efforts toward co-operation in missionary work and toward preventing un-Christian rivalries in multiplying churches in the same fields. These things ought to command, far more, than they have done, the united wisdom of different bodies of Christian churches, that they may together represent the one body of Christ.

The doctrinal basis for an alliance proposed by the New Jersey brethren is both broad and firm. The Bible inspired by the Holy Spirit as the sufficient guide to salvation and rule of faith, supreme loyalty to Jesus Christ as the Saviour of the world, membership by covenant in His Church and liberty of conscience in interpreting the Bible and administering the church—this is a platform on which every Christian can find room to stand and to maintain his ground against all foes of truth and righteousness. On this platform Congregationalists now stand. In setting forth this clear and catholic and Scriptural declaration of a basis of Christian unity, the New Jersey Association has done an important service, and has set an example well worthy to be considered in our State and national bodies of churches.

### ARE MORE MINISTERS NEEDED?

Is there a surplus of Congregational ministers in New England? From the nature of the case an exact reply cannot be made, but the statistics in the Year-Book furnish an approximate answer.

In Maine there are eighty-four vacant churches and forty-seven ministers without charge. Deducting one-third from this number of ministers—a large percentage—to cover those who through other employments or age would not take fields permanently, we have thirty-one ministers ready and anxious to be employed. If they were all to be employed upon any given Sunday, there would remain fifty-three churches in Maine unsupplied by home talent. By the same calculation New Hampshire has a surplus of ten churches and Vermont of seven.

For Massachusetts we deduct one-half from the ministers "without charge" to cover the classes mentioned above, since a larger number of such are found within its borders. Thus estimated Massachusetts has a surplus of fifty-six ministers, that is, if on any given Sunday all the Congregational churches in the State were supplied by the Congregational ministers ready for permanent service, fifty-six, or about one-fourteenth, of the ministers would remain unemployed.

Making the same calculation for Rhode Island as for Maine, according to the statistics of last year, we find a surplus of one minister. In Connecticut, making the same deduction as for Massachusetts and for the same reason, we find a surplus of eleven ministers.

The result, as shown by these calculations, is that New England has not a surplus of ministers, but of two churches. But, before accepting this as final, certain facts must be taken into the account. A number of churches have only a name of living. They appear in the Year-Book lists, but employ no ministers. Their meeting houses are rarely opened. We have good authority for saying that there are more than twenty such churches. In many cases, also, one minister has charge of two or three churches. Many, though not all, of these are missionary fields.

According to the statistics of 1893, Maine had forty-three such churches in care of twenty-one ministers, New Hampshire ten churches with five ministers, Vermont thirty-eight churches with nineteen ministers, Massachusetts thirty churches with fifteen ministers, Connecticut fourteen churches with seven ministers; Rhode Island shares one minister with Massachusetts. In all New England there are 137 fields in charge of sixty-eight ministers.

These facts show that the number of churches, as related to the number of ministers, is too large by sixty-nine. Add the twenty churches practically defunct, and we find that we must deduct eighty-nine from the list of churches. Our result is no longer a surplus of two churches, but of eighty-seven Congregational ministers "ready and anxious" for fields of labor.

But another correction remains to be made. According to the statistics of 1893 there were forty-eight ministers, belonging to other denominations, in charge of Congregational fields, having crowded out our own men. Deducting this number from the surplus mentioned above, we face the troublesome fact that New England has thirty-nine more Congregational ministers ready for service than there are Congrega-

tional churches for them to serve. Moreover, we know of at least twenty-five men from other denominations anxious to enter ours and as many as twenty other men, now living outside of New England, who would be glad to be enrolled on the list of its pastors.

In making these estimates it has been our endeavor to keep the surplus of ministers as small as we could consistently, hence we feel that the result is within, rather than beyond, the actual fact. Let us, however, not lose sight of the fact that, since forty-eight ministers from other denominations have captured and hold possession of forty-eight of our churches, the practical surplus is after all eighty-seven ministers. The trying questions for our ministerial bureaus, present and future, are, What can be done for this surplus of eighty-seven Congregational ministers ready for active service? and, What with those outsiders anxious to secure such fields, but whose entrance will only enlarge the surplus and crowd it still closer to the wall?

### BRITISH HOME RULE.

The new aspect of the subject of home rule in Great Britain is something of a surprise and its results seem likely to be important. It has come to the front suddenly, although intimations of it have not been lacking. Until within a few weeks the demand for home rule has been confined to Ireland, and the question whether this demand should be granted has been for years one of the most conspicuous, and for considerable periods the most imperative, which the British nation has had to consider. It has made and unmade individual careers. It has determined the fate of cabinets. It has awakened active interest throughout Christendom. It has been debated until an affirmative answer has been apparently almost given, and now, all at once, the subject has taken on a new and enlarged form, which has put an almost wholly different face upon the situation.

Irish home rule no longer is the engrossing theme in Great Britain, but the broad question of home rule in its principle is up for settlement. The Scotch demand it for Scotland, and are likely to get it. The Welsh have begun to appeal for it in their unique little principality. If the Scotch are granted it, the Welsh sooner or later must be conceded it also. Ireland, of course, will have it then, if not first of all, and the natural, and probably inevitable, outcome will be home rule for England herself as the climax.

Why not? No dismemberment of the British realm nor any tendency in that direction need be developed. If each of the four great divisions of the domestic kingdom of Great Britain, that is, the kingdom at home and exclusive of India and the colonies, were to have its own legislation for the management of internal affairs, the national Parliament continuing to exist and to control national and international matters, what possible evil could result which would not be more than counterbalanced by the numerous and evident advantages of such a system? As the States of our own Union are governed by their respective legislatures while they also are represented in a national Congress which has for its purpose the control of national and international affairs, so England, Scotland, Wales and Ireland might be governed, and with greater ease and success than at present.

This demand for home rule has grown up in Great Britain naturally and logically and therefore it probably will be granted in due time. British conservatism—we do not now use the word in its party sense—has opposed it and doubtless will continue for a time to oppose it. But British conservatism has a way of maintaining a bold and vigorous opposition to the inevitable for a while and then of collapsing all at once. So that the concession of home rule may be made sooner than now appears likely. But in our judgment those who anticipate the speedy adoption of formal republicanism in Great Britain are mistaken. It is easy to underestimate the strong and general hold which royalty still has upon Great Britain, especially upon those classes of her citizens whose consent to its abolition would be most important. Nor is there yet felt among the British any imperative need of such a change. In some respects the people in Great Britain now possess more authority over Parliament than we have over Congress. Public sentiment among them, if united, can accomplish in a week or less what it takes six months or longer to bring to pass here. Moreover, comparatively few among them are sufficiently impressed by the advantages of republican institutions, as exemplified among us at present, to vote for their adoption in place of the system of government to which they are accustomed and which they understand. They fear to "jump out of the frying-pan into the fire."

Irish home rule, pure and simple, now bids fair to be obliged to wait a little longer, perhaps never to be granted at all. But the establishment of home rule for England, Scotland, Wales and Ireland respectively may prove to be among the deeds of some British parliament at a not distant date. And when it has proved its safety and convenience for a short time the British people probably will wonder why they did not adopt it sooner.

#### REVIVALS OR OCCASIONAL CONVERSIONS? WHICH?

We say, without hesitation, both. We have no sympathy with those who condemn what are called revivals of religion as if they were only spasmodic examples of overwrought and effervescent feeling, misleading individuals and leaving churches the weaker for having experienced them. That some revivals have been open to this charge is too true. But it is equally true that many others have been seasons of rich spiritual blessing, lifting Christians permanently to higher levels of consecration and service and adding largely to the number of intelligent, purposeful and trustworthy believers. Many of the noblest Christian men and women in spiritual history have been converted in revivals, and unhealthy excitement of feeling and fantastic methods of religious effort are neither essential nor usual characteristics of such periods. When a pastor or a church sets to work mechanically and professionally to "get up" a revival, if it results at all it may do far more harm than good. But when long continued and earnest prayer, genuine self-searching and penitence and humble, loving endeavors to lead others to accept Christ as their Redeemer bear their natural fruit by divine blessing, only good can result if wise and tender hearts maintain control of what is said and done.

On the other hand it is equally true that many come into the kingdom of God when

there is no unusual religious interest in the community. The Holy Spirit is not limited to any one time or method. Whenever any human being's circumstances are such as to render him responsive, the divine appeal is made to reason, conscience and heart and many a one heeds it joyfully. Who may dare to claim that in either case the greater good results? Many a church sadly needs the comprehensive and profound quickening which a genuine revival causes. Many another church would be lastingly strengthened if it could abandon the belief that conversions seldom are to be expected unless there is a revival and if it could win and welcome new believers often although only a few, or even one, at a time. It is not necessarily a sign of an unspiritual condition if a church goes for years without an apparent revival. Nor are some churches seemingly benefited by an alleged revival every year. If there be sincere devotion to Christ the fruit will become evident and will be gathered, whether little by little or in full harvests. Blessed is the church which has frequent experience of each way.

#### THE WEEK IN REVIEW.

Last week we gave some of the reasons why April 19 was a most appropriate day for Massachusetts to select as the annual spring holiday. The mystery is why such an opportunity to wed pleasure and recreation with the increase of knowledge and the growth of patriotism should have been neglected so long. If Massachusetts today, with its mixed population, can rise to the occasion as it did last week, what could it not have done earlier in the century, when the strain of English blood was purer and more predominant? But it may be said that there was less need of recalling the old fights and victories and principles then. Possibly. That there is need now no one denies, and as one threaded the narrow streets of the North End on the eve of the holiday, bent upon seeing the Old North Church crowded with its select audience, or watching the appearance of the two lanterns similar to those that gave the signal to Paul Revere, or intent upon hearing the ancient bells as they pealed forth their harmony of tone, one could not fail to realize, as he gazed upon the adjacent tenement houses crowded with Russian Jews, Portuguese and Italians, that everything which the State can do to recall the past, inspire interest in our great men and principles and our noble national history is imperatively demanded, and is sanctioned by policy as well as philanthropy. Hence it was with delight that one saw the flags flying, that one overheard the newcomer questioning his neighbor in crowded Salem Street as to what it all meant.

Throughout the State the celebration was general, taking the form of dinners, addresses and sermons where it was not possible to do more. Naturally Lexington and Concord were the historic spots most intimately affected, and both of them did much to add to the interest of the day for the thousands who, by bicycle and steam car, poured into those towns. A sham battle at Concord between the Yankees and the British, formal meetings in the meeting houses, with admirable, elaborate addresses by Judge E. R. Hoar and ex-Governor Robinson, annual meetings of the Sons and Daughters of the Revolution and in the evening the more festive forms of social celebration made the day notable, not only

for the residents but the many thousand spectators present. In Boston the Old South Meeting House echoed with the eloquence of Professor Channing of Harvard, Edward Everett Hale and Julia Ward Howe. Looking back upon it and contrasting it with the meaningless, perfunctory Fast Day which Patriot's Day supplants, the State deserves congratulations and imitators.

The rendering of Terence's comedy of *Phormio* last week in Sanders Theater, Harvard University, by students of the classical department of that great seat of learning, was one that reflected greatest credit upon actors and instructors. It gave unique pleasure to the select audiences that saw it from day to day, repetition being necessary to satisfy the legitimate demands of the public interested. No time or money had been spared to make the production a success. Invitations to enjoy the unusual opportunity were discriminatingly yet generously extended to classicists throughout the country, and the more advanced and deserving pupils of the Cambridge and Boston schools also had the rare privilege of hearing Latin spoken and seeing ancient Roman life depicted, the one with purity, the other with fidelity. So, apart from the element of pleasure in seeing an artistic success, the influence of the event was highly educational.

Because it is an omen of the new era just dawning, when we shall consider the æsthetic element in our municipal life far more than we now do and gladly tax ourselves to minister to the beautiful, it is with pleasure that we call attention to a course of lectures which began in the Old South Meeting House, Boston, last Monday evening, under the auspices of the Massachusetts Society for Promoting Good Citizenship. The general theme is *A More Beautiful Public Life*, and such men as Prof. Edward S. Morse, Edmund Hudson, E. F. Fenollosa, Percival Chubb and Rev. Charles G. Ames are to lecture on such aspects of the general theme as *The Lesson of the White City*, *Municipal Art*, *Art Museums and the People*, *Art in the Public Schools and Boston*, *the City of God*. Now, when such a feast is given to the people for naught, the least they can do is to attend, and if they attend it is inevitable that seed will be sown that some day will spring up and bring forth fruit. Quite in line with this movement and illustrating what ought to be is the decision just announced respecting the prize awarded by the Municipal Art Society of New York to the one furnishing the best decorative design for the walls of the new Court of Oyer and Terminer in the recently completed criminal courts building in the metropolis. Forty-seven designs were submitted, and a jury of fifteen artists and men of culture has just awarded the prize of executing the commission to Mr. E. E. Simmons, for which he will receive \$5,000; and the metropolis will have a piece of mural decoration that will be artistic and impressive. Such a society deserves financial support commensurate with its lofty purpose.

It is to be hoped that at last an end to filibustering in the House of Representatives has come. That which the Republicans in the Fifty-first Congress, under the leadership of Mr. Reed, were forced to do, the Democrats in this Congress reluctantly have been driven to adopt, viz., the princi-

ple that members present but not voting shall be included in the count to ascertain or secure a quorum. The vote on the 17th, which decided the matter, gave a majority of 165 in favor of the new rule. The debate in the Senate on the tariff bill has been notable for at least two of the speeches in opposition, that by the venerable representative from Vermont, Senator Morrill, and that of the young and new Democratic senator from New Jersey, Senator Smith, whose argument against the income tax was quite as forcible and able as that of Senator Hill of New York, delivered the week before.

Senators Pfeffer of Kansas and Allen of Nebraska, acting as spokesmen for the discontented Populists of the West, have found opportunity to give their approval to the pilgrims—East and West—whose faces and feet are set toward Washington, there to induce—or intimidate—the federal legislators to tax the “haves” for the benefit of the “have nots.” Senator Hawley of Connecticut, who seldom speaks, but, when he does, speaks with great force and effect, the following day paid his respects to Senators Pfeffer and Allen and their friends in a way that showed that at least one of our senators has not bowed the knee to the new god of paternalism nor lost courage to chronicle the advent of “the bacteria and bacilli of anarchy,” even when found in the speeches of senators from Kansas and Nebraska. The appropriations bill, as it comes from the committee to the House, clearly reveals the purpose of some malign influence to cripple, as much as possible, the national educational service for the Indians, first, by recommending the abolition of the position of superintendent of Indian schools, and, second, by reducing the force of inspectors and agents. With a Secretary of the Interior favoring generous treatment and fair dealing and a highly educated and zealous new superintendent just installed and beginning his work, this proposed action of Congress is surprising and uncalled for. Let your representative in Washington hear from you.

We have not hitherto referred to the vagaries of Mr. Coxe or the peripatetic bands of enthusiasts throughout the country who flatter themselves that all they have to do is to march on Washington in sufficient numbers and forthwith Congress will, to mention only one of the desires of Mr. Coxe, appropriate \$500,000,000, at the rate of \$20,000,000 a month, for the building and improving of roads, under the direction of the Secretary of War. We refer to the general movement now, not because of any fear that Congress will so legislate as to please Mr. Coxe of Ohio, Mr. Kelley of Nebraska or Mr. Swift of Massachusetts. Senator Hawley, we believe, is still nearer being the typical legislator than is Senator Pfeffer of Kansas. We believe that if the secular press had not satisfied the itch for notoriety, which is at least as strong a passion with these men as their passion of self-sacrifice for suffering humanity, the movement would have been nearly, if not quite, inconsequential. But during the past week certain events have occurred which demand thoughtful consideration. Sentiments have been uttered by the leaders which do not require a microscope to discover “the bacteria and bacilli of anarchy.” Theories of the function of government have been advanced that do not conform to those which have made

our national fabric what it is. Conscientious men serving as nuclei have attracted around them vagrants and the vicious and together have made appeals upon officials and citizens of Western towns and railroad officials that too often have been met with favor, not because of conviction that the demands have been just, but because of cowardice or the selfish desire to get rid of an evil at the expense of neighboring communities. Instead of burying the carcass A has thrown it over the fence into B's yard.

Thus it happens that the tide has been rolling Eastward, California throwing the burden over on Colorado, Colorado rolling it on Nebraska and that in turn on Illinois, Ohio on Pennsylvania and Pennsylvania on Maryland. Hence, today the spectacle is presented of the seat of the national capital being threatened with an invasion of men, who have begged or stolen their transportation, who have refused to labor *en route*, though the farmers are clamoring for hands and cannot get them. Assuming that the same deeds of violence that have marked the journey will characterize the final scene in the serio-comedy, the municipal and federal officials are preparing to enforce order and preserve property, and in a formal proclamation served notice upon the invaders that their errand is futile and their fate certain if they transgress law. Never was a city so threatened with being made the scapegoat for the offenses of men in distant States. Never was there such a grotesque, yet pathetic, sight. If we can safely judge the temper of the mind of the average wage-earner by the comments overheard on Boston Common last Sunday afternoon, Messrs. Coxe, Swift, *et al*., have yet to convince the masses that they are pure in their motives or wise in their methods. The 20,000 people who made fun of and frustrated the plans of the Boston regiment of the Coxe army last Sunday afternoon, compelling the leaders and followers to sneak out of town one by one instead of with banners flying, found themselves, as well as the agitators, too well fed and clothed, too dependent upon the thrift and ability of capitalists to swallow Mr. Swift's statements of alleged facts or to respond to the appeals to class hatred. Moreover, the ingrained New England love of local government and trust of representatives in Congress asserted itself as over against the new theory of paternalism. New England may be exceptional in this. We do not assert it. We believe that the people who are said to have cheered Coxe's and Kelley's armies on their way have done so with their tongues in their cheeks, much as they would have if Don Quixote and Sancho Panza had passed their way.

The ties between Great Britain, Germany and Russia are multiplying rather than diminishing, to the disgust of France. During the past week, with adequate pomp and ceremony, the granddaughter of Queen Victoria and daughter of the former Duke of Edinburgh and present Duke of Saxe-Coburg was wedded to the Grand Duke Ernest of Hesse. Even more important than this was the announcement made the following day, viz., that the czarevitch, the future ruler of Russia, was betrothed to Princess Alix of Hesse. These marriages and betrothals of European potentates, too frequently loveless and arranged with due regard to statecraft but no regard for the

individuals concerned, only interest us as they reveal the ins and outs of European diplomacy. Germany, by her recent *rapprochement* with Russia respecting tariffs, and now by this alliance between the heir of the Russian throne with a Hessian princess, certainly has outplayed her French opponents. The fierce debate in the British House of Commons over continuing the grant of funds to Queen Victoria's second son, now Duke of Saxe-Coburg and no longer a subject of Britain, shows how slight the tenure of royalty is in that realm. Mr. Gladstone threw his weight in favor of continuing the grant, as did Lord Randolph Churchill in a maudlin speech, and the majority in favor of it was not small, but it was quite as much a tribute to Mr. Gladstone by the Liberals as it was an expression of belief in the principle involved that secured the majority. With Queen Victoria and Mr. Gladstone dead the Radical opposition to further support of the almost innumerable offspring of a union with a German prince will be more irresistible.

One hundred and twenty-five thousand miners employed in the bituminous coal mines of Ohio, Indiana and Illinois and the other States of the Interior struck April 21 for higher wages, rejecting the schedule of the employers for the ensuing months. The strike on the Great Northern Railroad continues, without marked violence on either side and the possibility that arbitration will settle the dispute.—The Supreme Court of South Carolina declared unconstitutional the dispensary law which Governor Tillman so strenuously has endeavored to enforce.—Ex-Governor Thomas J. Jarvis was appointed to succeed Mr. Vance as senator from North Carolina.—Governor Flower of New York appointed a satisfactory commission of experts—Hon. W. T. Learned, Dr. Austin Flint and Hon. I. T. Deyo—to investigate the charges against the managers and superintendent of the Elmira reformatory.—Athens, Thebes and other towns in Greece were shaken with earthquake and suffered great damage to life and property.—The sinking of the man-of-war Aquidaban—the main reliance of the Brazilian insurgents—the surrender by Mello and his officers of their vessels to the Argentine Republic, which has restored the vessels to Peixotto, ended the Brazilian insurrection.—Secretary Gresham informed Minister Willis in Hawaii that American citizens who took the oath of allegiance to the provisional government “probably thereby would surrender their title to citizenship in the United States.”—New Zealand expressed the desire to be given the opportunity to rule over Samoa, predicting an end to misrule if given authority.

#### IN BRIEF.

A dozen or more laymen will tell our readers next week what kind of preaching they like.

We recall no recent meeting of the Massachusetts Association which promised better things in the way of a program than that arranged for the Pittsfield meeting, May 15-17, a notice of which appears elsewhere. Now let the churches respond with their delegates.

Late tidings from Bitlis show that the famine reported in and around Erzroom extends also to the adjacent regions connected with Bitlis station, and great numbers are in utter destitution there. The relief solicited for Erzroom is needed also in the Bitlis field. Gifts sent to Langdon S. Ward, treasurer, 1

Somerset Street, Boston, Mass., will be immediately forwarded.

"If people would only use common sense in filling their pulpits there would be less trouble in emptying them and less frequent occasion to do so." So writes an observant home missionary superintendent and so judges almost any one who has had an opportunity to watch the coming and going of pastors. An ounce of investigation before the pastor comes is worth a pound of castigation after he gets there.

It might, perhaps, benefit the average State meeting if the innovations put into operation last week by those innovating New Jersey brethren at their East Orange meeting were occasionally adopted elsewhere. One was the securing of a minister from without the denomination to preach the sermon and the other an address by the retiring moderator upon a theme connected with the work of the churches.

Dr. Pentecost has induced the Presbyterians of London to form a Social Union, which in its methods and purpose will be much like our American denominational social organizations that have done so much to promote good fellowship and *esprit de corps*. It speaks well for our example that the *British Weekly*, describing the preliminary meeting, says: "It was noticeable that the ministers who had been in America were all strongly favorable to it."

It is worth while to remember that Congregationalists have given \$12,000,000 toward the education of the colored people of the South. Methodists have given \$6,000,000, Baptists \$3,000,000 and Presbyterians \$1,250,000. It is also worth while to consider whether we can afford to permit this magnificent network of schools and colleges to suffer for want of adequate support, now that they have come to the period when they are capable of greatest usefulness.

We are entering on the second half-century of a new period of denominational prosperity. The seeds sown fifty years ago now appear as stately trees. The Illinois Association and Olivet College, Michigan, will celebrate their jubilee year this spring. Bowdoin College is to have a centennial commencement this year, when Prof. Egbert C. Smyth will give a history of the religious life of the college. The orator on Commencement Day is to be Chief Justice Fuller of the United States Supreme Court.

We understand that Rev. Dr. Charles Cuthbert Hall of Brooklyn, N. Y., is so far moved by overtures made to him to accept the professorship of homiletics and pastoral theology in Andover Seminary that he has decided to present the matter to the board of trustees of his church. Though his present pastorate is a very influential one and his relations with his people are entirely harmonious, he is much attracted by the opportunities offered by the position at Andover to come into contact with young men preparing for the ministry.

Dr. John Robson in his admirable book, *The Bible: Its Revelation, Inspiration and Evidence*, issued in 1883, said that the doctrine of inspiration, as stated in the Westminster Confession, could, with a few slight changes of terms, be adopted by a pundit as his ground of faith in Vedas. It seems now to be proved that a large part of this body of doctrine fits one religion as well as the other. The *Church Missionary Intelligencer* says that a recent catechism of the Aryan Vedic religion, prepared by Pandit Raghunath Rao, is discovered to have been copied, word for word, from the assembly's Shorter Catechism, with the omission of the questions concerning Christ. The pundit, being charged with plagiarism, defended his work on the ground that the truths as stated are common to both religions.

It is a noteworthy fact that neither in Great Britain nor this country have the newer views respecting the composition and authority of the books of Scripture seemed to disturb or call forth heresy trials in the great bodies of Christian believers who look to John Wesley as the originator of their polity and theology. Possibly it may be because Wesley's spirit still predominates. In his commentary on the first chapter of St. Matthew's Gospel, he says of the genealogical tables prepared by Mark and Luke that they acted "only as historians, setting down these genealogies as they stood in those published and allowed records. Therefore they were to take them as they found them. Nor was it needful that they should correct the mistakes, if there were any, for these accounts sufficiently answered the end for which they were recited."

It is amazing how that man Puddefoot retains his vitality. He can give the ordinary eagle lots of points on renewing its youth. Constantly on the move, in Vermont one day and far South or West forty-eight hours later, addressing hundreds of audiences in the course of a year, he never seems to tire of his theme. Though the cause of home missions lies nearest his heart, he can literally turn his hand to almost anything. At a Southern Chautauqua a few weeks ago he gave a chalk talk to children, led a prayer meeting, instructed a class of women in water-color painting, delivered the recognition address, gave one or two stereopticon lectures illustrating life in the far West and in the slums of great cities, and all in the space of thirty hours, to say nothing about several home missionary addresses sandwiched in between. Versatility, thy name is Puddefoot!

How the question of morals does obtrude itself into modern politics! A political leader cannot do as he once could and go unchallenged. To illustrate: A "puzzled deacon" writes to the *Independent* (London) and wants to know how good Nonconformists can consistently denounce gambling and the other evils incident upon horse racing and then enthusiastically support a premier, Lord Rosebery, who is a patron of the turf, a man who bets and one whose early ambition to win the Derby was quite as strong as his desire to be premier? Answer this as you may, there are other things about Lord Rosebery that must be reckoned with. His valet says:

I may forget to pack his boots, I may forget to pack his hats, and I may even forget to pack his court suit, and he'll never say a word about it; but alas, alas! when I forget to pack his books.

He is a man who knows literature so well and appreciates the spiritual so thoroughly that he has said of Bunyan that "he touched the high watermark, not only of English literature, but of the spiritual life of the people of Britain."

The grandnephew of Napoleon, himself a leading lawyer and citizen of Baltimore and an overseer of Harvard University, recently addressed the Catholic Club of that venerable institution. To quote his own words:

A Catholic Club in Harvard University, assembled to hear a Catholic overseer, constitutes a phenomenon which no one can overlook or misread; whoever looks at it hears the church say, as she tightens her grasp on American life, "*J'y suis, et j'y reste*" [Here I am and here I remain]. . . . To the very estimable gentleman who founded the third Dudleyan lecture, this club would have seemed as incongruous as one founded here by Mohammed Webb might seem to us.

So much for the significance of the scene and the *dramatis personae*. Note the fact that Mr. Bonaparte advised his hearers that no man can really have two countries, or be an American who feels himself first an Irishman or a German; that he quoted with approval much of Dr. Ecob's castigation of the church for its responsibility for municipal maladministration—given at the recent Philadelphia confer-

ence on Good City Government; that he declared that no one can be at once a good Catholic and a bad citizen. Mr. Bonaparte is a good citizen and hence a good Catholic. His service to Baltimore and the nation as an advocate of civil service reform and good city government have been of the highest value, and the youth of the Catholic fold will do well to imitate the career of the one who, though bearing the name of a maker of kings and a destroyer of empires, is ambitious to purify a Western republic.

## STAFF CORRESPONDENCE.

FROM BOSTON.

Murphy and Wilkinson.

Two interesting campaigns are now being prosecuted in this city. At the head of one is the redoubtable Thomas E. Murphy, a worthy son of a famous father, and no less skillful and effective than he in battling against King Alcohol. These temperance meetings have alternated between People's Church and Berkeley Temple, and good-sized audiences have invariably been present responsive to the sharp thrusts of wit and the tender appeals with which this gifted apostle of temperance urges the signing of the pledge. Up to last Saturday evening 2,000 persons had been persuaded to don the blue ribbon. Mr. Murphy comes to this city under the auspices of that wide-awake organization, the Boston Christian Endeavor Union, and this is probably the first series of temperance meetings ever conducted here under the guidance of young people. He will probably remain for a fortnight longer.

Another unusual phase of Christian activity is the quiet efforts in behalf of the Jews carried on by Messrs. Wilkinson and Adler from London. Clarendon Street Baptist Church and Park Street Church have been the scene of impressive meetings, while, with the mission hall on Hanover Street as a basis of operations, much effective work with individuals is being done. The visit of these brethren from over the sea coincides designedly with the Passover celebration of the Hebrews and this circumstance offers a favorable avenue of approach to those whom it is sought to reach. An all day conference of Hebrew-Christian missionaries in different cities is called for the third week in May, at which Mr. Moody, who passed through the city last week on his way to Salem, where he preached Sunday, is likely to be present. It is interesting in this connection to learn that there is a paper called *Jargon* published in this city, which is read by 25,000 Jews hereabouts, who speak a mixed language.

### Berkeley Temple's Newest Venture.

Ever since Berkeley Temple began to loom into prominence as a representative of the institutional idea, its pastors have been in frequent receipt of visits and letters from persons desiring to inform themselves in regard to its distinctive methods and features. On the other hand, more than one church desiring to prosecute institutional work has sought at Berkeley Temple a worker qualified to be its leader. In view of these demands the Berkeley Temple Institute of Applied Christianity has been projected, to open Oct. 3 and to afford instruction to all who wish to become equipped for more efficient philanthropic and Christian work. This institute is not meant to be a short cut to the ministry or to compete with any existing training school. It simply offers certain specific courses to those who have had a high school education or its equivalent.

The entire curriculum covers three years, but pupils will be accepted for a much shorter period. The principal of the institute is Rev. Lawrence Phelps, and its staff of teachers includes the three pastors of the church and several of its lay members, Miss Zilpah Smith of the Associated Charities, Mr. Herbert D. Ward, Miss Anna L. Dawes, Rev. G. H. Gutterson and others.

#### Helping the Needy.

There is no better mirror of the hard times than the work of the Associated Charities. Through its central office the various benevolent agencies of the city exchange information confidentially, and the number of these reports from Nov. 1 to the end of March reached the amazing sum of 37,561 against 17,969 during the corresponding months of the preceding year. The number of new families, also, who applied for relief was twice larger than usual, and in January, always the heaviest month of the year, there were four times as many. This gives some idea of the great increase of work. One distinctive feature of the Associated Charities is private and tactful visitation by a corps of volunteers, often from the best families in the city, who establish a friendship with one, two or three families and bring a new force of character and intelligence to bear upon their troubles. To secure needed alms has been comparatively easy, but efforts to set families properly upon their feet have been beset with more difficulties than usual. Now the season approaches when both contributors and volunteer visitors go away, yet the work continues, and the society faces the summer with a knowledge that \$4,500 must be raised to carry it safely through till autumn. Gifts of money, large or small, will be gratefully acknowledged by the treasurer, Darwin E. Ware, Room 41, Charity Building.

#### A New Park.

The Park Commissioners have recently taken possession of a tract of land lying north of Copp's Hill and between Jackson Avenue and Lime Alley for a public park. The site seems especially well chosen, not only because a breathing-place is needed in this thickly settled district, but also because the surroundings are suggestive of events of historic interest. The park will include parts of the old Mill Field and Windmill Hill, formerly so-called because of the windmill set there by Governor Winthrop. Within sight of the old burying ground stands the Old North Church, and not far from the water-front of the proposed park the British warships lay at anchor in 1775. From here, also, the first ferry ran to Charlestown. At the outbreak of the Revolution, the British threw up a redoubt on the hill, which was occupied by a heavy battery during the battle of Bunker Hill. One of the few buildings which must be demolished shortly in preparation for the park is the old Johnson house, built 125 years ago and still occupied. The preservation of the house has been suggested, inasmuch as it is said to be the only existing building which stood in the smoke of the battle. After the war the hill was known as Copp's Hill, being named from William Copp, a shoemaker, who owned a large part of it.

#### At the Soldiers' Home.

The advance of years and the hard times have brought a larger number of veterans to the Soldiers' Home in Chelsea than ever before at one time. The inmates represent

a great diversity of occupations, from clerks to common laborers, besides college educated and professional men. Among them are some interesting characters, persons of experience and ability, who through misfortune or sickness have become dependent. Of the 321 inmates about seventy-five are in the hospital, and, owing to their age and physical condition, it is not strange that the flag at the home must often be lowered to half-mast.

The requirements for admission to the home are liberal, relating only to a few conditions in regard to service and residence, so that one finds there quite a variety of nationality, and of religious belief as well. To make provision for all, at the religious meetings an opportunity is offered to any preacher to talk to the men at the Sunday afternoon service. Through the Ladies' Aid Association, which provides for the Sunday services, about ten of the ministers of Chelsea and twice as many from Boston and vicinity rendered service at the home last year, but the vital work among the soldiers is done chiefly by a few volunteers, who hold prayer services at the home every other Sabbath evening and go the rounds every week among the sick and dying in the hospital. A large number of the men are Catholics and unbelievers, who pay little heed to the gospel; but, on the other hand, not a few are Christians at heart, and some delight in testifying of their belief. The attention of many has been won at first by a basket of fruit or a story paper, and thus some are led to an acceptance of the truth. Temperance lectures are given for the benefit of quite a number inclined to be intemperate and thus become liable to expulsion from the home, and for the voters just before the election. The increase of the average number of soldiers is accounted for by the incoming of younger men who served during the war, and are now in need of help. That the average age of the men is nearly sixty reminds us that the number at the home will not increase indefinitely, and that some time there will be no need of a Soldiers' Home.

#### FROM THE INTERIOR.

##### Power of Public Sentiment.

We have had a good deal of excitement over the prospective license of the Garfield Park races. In previous years these races have been carried on in a shameless manner to the disgust of all good citizens, and especially of the citizens of the West Side, whose homes have been rendered uncomfortable by the presence and conduct of these gamblers and their friends on the streets and in the street cars. In fact, the words Garfield Park races have become synonymous with all that is low or vile. Last week well-known West Side clubs appointed large and imposing committees to wait on the mayor and make known the feeling of the communities which they represent. Last Sunday the churches passed resolutions requesting the mayor, in whose hands the decision of the matter rests, to withhold a license. To his credit, be it said, he has turned his back on the gamblers and granted the petition of the order loving classes. The gamblers are disheartened and declare that they will make no attempt to race in Garfield Park this year or anywhere else within the city limits. A mass meeting Thursday evening at the People's Institute, called to protest against showing this racing association any favor, was turned into a meeting of rejoicing, at which resolutions were passed

thanking Mayor Hopkins for the stand he has taken and promising him support and sympathy in every attempt to secure pure and honest government for the city. In the result thus secured we have an illustration of the power of public sentiment when fully aroused and properly expressed.

#### The Strikes.

The employers' lockout has not been as general as was anticipated. It failed to commend itself to public opinion. But the disagreement between laborers and those who furnish them work has by no means come to an end. The brick makers have not all gone back to their work. Crane's men have done their best to prevent non-union men from taking their place, and have beaten some of them unmercifully. Undoubtedly these difficulties will be settled sooner or later, but there can be no friendly feeling between labor and capital while such methods as are now employed either to increase or to prevent the decrease of wages are employed. Such strikes as that on the Great Northern Road, by which the business of a large section of our country is for the time broken up, can have no defense on ethical grounds, whatever the wrongs, real or imaginary, under which the strikers are suffering. Nor is it easy to see why a railroad corporation should be compelled by an army of tramps like that of Kelly at Council Bluffs to transport it free of cost, or at reduced rates, to Chicago or to any other city or town in the United States. Here in Chicago, whatever may be the case in Washington, the visit of such a body of men as is now moving toward us bodes nothing but evil.

#### Dr. C. L. Morgan.

The church at Jamaica Plain is to be congratulated on having secured the much loved pastor of our Church of the Redeemer for its vacant pulpit. Dr. Morgan has endeared himself to his brethren here by his genial manners, his kind spirit and his genuine interest in everything pertaining to the moral and spiritual welfare of the city. Attractive in his pulpit ministrations, eminently successful in his pastoral work, as well as in the management of the numerous matters connected with a city parish, his departure from us is deeply regretted, although we can but feel that in the Eastern church he will find a wider field for Christian service than in that from which he now withdraws. Dr. Morgan carries with him the best wishes of all his brethren and their heartiest commendations to the members of his new parish.

#### Rev. James Denney.

In Congregational, and, indeed, in all religious circles, the presence and addresses of this distinguished Scotchman for more than a week have been the subject of chief interest. Friday evening, together with some sixty gentlemen representing the churches, the colleges, the universities and the theological seminaries, he was the guest of Prof. S. Ives Curtiss at a dinner given at the Grand Pacific. He stated, succinctly and modestly, some of the characteristics of the theological thought prevailing in England and Scotland. He spoke sympathetically of the late Robertson Smith and of the general acceptance of his views, and of the literary theory of the origin of the Old Testament, in Scotland, especially in the Free Church. He gave great praise to the writings of such men as Professor Bruce, Prof. A. B. Davidson and Prof. George Smith of Scotland, and referred appreciatively, yet not alto-

gether approvingly, to the growing influence of the school of Ritschl. Here, as on Monday morning at the Ministers' Meeting, Mr. Denney said the center of interest in the pulpits has shifted from the historical books of the Old Testament to the prophecies. While at present opinion in regard to the Old Testament is undecided and Christian scholars are claiming the liberty of treating the accounts in the so-called historical books with considerable freedom, there is no reason to fear any loss of piety in the churches or any loss of confidence in the work of Christ.

In the New Testament the center of interest has been transferred from the Epistles to the Gospels, and especially to the synoptics. In bringing about this change of opinion Professor Sanday has done a great deal. Instead of the prominence formerly given to the writings of St. Paul, great stress is laid on the Epistle to the Hebrews and the work of Christ explained by reference to its teachings. The Christian life is thus made a calling, a vocation, rather than a mere gift of grace which we are to accept, as some evangelicals have taught, a following of Christ, who has Himself led the life we are to live after Him. This thought gives prominence to the historical facts in the life of Christ, lays great emphasis on what He did as a historical person. Mr. Denney referred also to the excellent service Principal Fairbairn has done at Mansfield College. He admitted that, on the whole, comparatively little interest is taken in the study of systematic theology. Attention has been given to critical questions relating to the Bible, to historical studies, to the relation of the Bible to science, to the applications of the New Testament teachings to social conditions, that is, to the practical rather than the speculative side of Christian doctrine.

While it was evident, both in what Mr. Denney said at the dinner and later to the ministers, that the results of the higher criticism have been more generally accepted in England and Scotland than with us, and that ministers in these countries are less rigidly bound to creeds than with us, it was equally evident that Mr. Denney thinks this freedom of opinion has not affected the earnestness of Christian service. He himself was a splendid illustration of the candor which he says is everywhere needed in all our religious teachers, and especially by our ministers. While asserting that no minister in Scotland would venture to define inspiration, in his lectures he has made it clear that he holds firmly to the great fundamental truths of the gospel.

#### Chicago Takes to Theology.

Indeed, these lectures have been the great event of the week. The attendance has taxed the capacity of the Union Park lecture-room. Mr. Denney has spoken out of a full heart as well as out of a full mind. Without attempting to explain doctrines found in the New Testament, he has stated them clearly and left his hearers to explain them as they will. On the doctrine of the atonement he has allied himself with the old school theologians, yet not without showing that he is fully acquainted with all that has been written in opposition to these views as well as with the discoveries of modern science. His handling of difficult texts has exhibited his familiarity with the best exegesis, while his perfect candor in the expression of what he conceives to be the truth has won all his hearers. That an audience of four or five hundred people in this busy city should gather five afternoons

in the week to listen to lectures on systematic theology, written with no attempts at eloquence, is a testimony to the fascination of the theme which is not to be overlooked. No one, in fact, can listen to the clear-cut sentences of the speaker without feeling that he owes his power over his audience hardly less to the transcendent importance of his theme than to the great ability with which he has treated it.

#### A New Society.

Chicago is fond of new things. Almost before we have had time to recover from the sensation of Mr. Stead's book, *If Christ Were to Come to Chicago*, which rakes us fore and aft, but which is not so unjust or unreasonable as we had anticipated, we are told that we are to have a society whose object is the extermination of the grosser forms of vice, such as gambling, "opium joints" and brothels, which have become very numerous under the name of "massage parlors." Its title is *The Society for the Prevention of Crime*. Its methods will be somewhat like those of Dr. Parkhurst in New York, seeking the enforcement of the laws we now have rather than securing additional legislation.

Chicago, April 21.

FRANKLIN.

#### FROM JAPAN.

##### Politics.

Election is over, and the new Diet will assemble about the time this appears in print. The result of the battle at the polls on March 1 was a moderate victory for the government. The pro-government liberal party elected 126 of its candidates. It thus has a long lead over any other of the eight parties represented in the new house. It is asserted that some 212 out of the total of 300 members are distinctly committed in favor of treaty revision and mixed residence in the interior. This is a marked change from the last house and seems to show that the country is neither opposed to foreigners nor afraid of them. As showing that the power is passing out of the hands of the warrior class, who were the brain as well as blood of old Japan, it is interesting to note that but ninety-four of the new representatives are *samurai*, while 206 are commoners.

##### A Royal Silver Wedding.

As the world has been informed by the long-booted messenger lad under the sea, Their Imperial Majesties, the emperor and empress of this Eastern empire, celebrated with great eclat, on March 9, the twenty-fifth anniversary of their wedding. It was a gala day all over Japan. Many of the churches and Christian schools held special services, and no eye-witness could doubt the loyalty of Their Majesties' subjects. One well-known missionary family living in Tottori were enterprising enough to utilize the occasion by throwing their house open to 250 invited guests, the *élite* of the region, and giving a reception that must go far toward conquering prejudice and convincing reasonable people that missionaries are a genuine blessing to the land. Two new stamps were issued in honor of the day. They are nearly the shape of the Columbian stamps, but, having been prepared in great haste, depict no historical scenes.

The household department had announced previously as the chosen subject for all congratulatory poems, *The Nightingale and Flowers give Promise of Ten Thousand Springs*, and hundreds of the thirty-one syllabled ode known as *waka* were sent to the palace from all over the land. The nightin-

gale is the bird of love, hence the appropriateness of its selection. Desiring to take some notice of the occasion, the missionaries of Central Japan made up a purse of money and sent it to the asylum for dumb and blind at Kyoto. It is stated that the present emperor is the sixth of the Japanese dynasty to find himself in the happy position of being able to celebrate the twenty-fifth year of his married life. The first three of the list, however, are very nebulous personages.

#### An Epidemic of Debt-paying.

It has been remarked often by foreign critics that Japan is a nation of debtors. It might almost be said that the people live on each others' debts. It would probably be within bounds to say that every second man in Japan is a debtor. The last few years, however, have seen a great change for the better. Public sentiment is rising slowly, but surely, on this financial question. Earnest Christians are leaders in the movement and it would not be impossible to find today a goodly number ready to assert with Mr. Ishii of the orphan asylum that a debt is a sin. Even Buddhists are catching the idea along with many another notion from their Christian neighbors and are putting it into practice. It is stated that three great temples in Kyoto have succeeded recently in liquidating their indebtedness, the total amounting to nearly \$2,000,000, an enormous sum of money for this poverty-stricken, flood-afflicted, earthquake-distracted people. The fact shows among other things that the Buddhists are good beggars, and that the religion of the Indian sage still keeps a powerful hold on the common people of the far East.

#### Church Contentions.

Coming now to more distinctly missionary matters, we have to note an unseemly wrangle in the Presbyterian ranks over such questions as a return from the present short creed to the Westminster Catechism and the relations between Japanese and foreigners. Mr. Tamura, the author of the light-headed booklet, *Japanese Bride*, which stirred up such a commotion here a few months since, is now one of the foremost of the attacking party and apparently relishes, a little too much for a Christian, trying to turn the tables on former accusers. He is a doughty warrior and he believes with all his heart in the work of those old Westminster divines, but he will hardly hold the denomination to his conservative views. Whether a split can be avoided is still an open question.

The Kumiai (Congregational) body is also handling explosives, and many feel that the time has come to use them freely. One extreme conservative, a pastor quite prominent in revival movements, has felt called upon "to come out from the rotten mass." His protest loses something of its force because he has seen fit to join the Plymouth Brethren, who, whatever their history elsewhere, do not in this country make for either peace or righteousness. In the other wing two or three of the most influential old-time leaders have been so carried away by liberal tenets that they openly proclaim the most extreme opinions and leave little or nothing of what is ordinarily held as Biblical Christianity. On April 3 the annual meeting of the Kumiai churches is to convene at Kobe. All look forward to that gathering with anxiety. That the rank and file of the churches will take some moderate position is hardly to be doubted. The only

question is, Will it bear such a relation to extreme liberals as to precipitate or avoid a division?

#### Applied Christianity.

Meanwhile the practical work of the churches moves patiently forward. Reduced grants hurt us sorely, but do not stop the wheels entirely. This station has discharged three of its evangelists and cut down grants in aid all round. Even the orphan asylum is taking no new children, unless they are desperately needy, and finds its hands more than full in caring for the 301 people, big and little, now within its compound. The ex-convict ward is the only growing one these days. Ten of these society outcasts are under Mr. Ishii's protection. They include an ex-Roman Catholic preacher, an ex-Buddhist priest and an ex-Shinto shrine keeper, all in a fair way soon to become devout followers of the Lord Christ. This is the sort of universal religion Mr. Ishii believes in, and the kind of a movement I take great pleasure in commending to the prayers and charity of all God's people in Chicago, Boston and other progressive centers of Western culture and Christian consecration. J. H. P.

### CURRENT THOUGHT.

#### AT HOME.

The *Hartford Seminary Record* says: "In these days of mushroom Christianity, with its heedless emphasis on mere entrance into the kingdom or on mere sentiment as a token of citizenship therein, there is need, on the part of religious leaders especially, of a studious breadth and method of thought as a means to deep and broad spirituality. . . . Personality is the great reality of the universe. The relations of personalities are the essence of its life. The systematic, intellectual mastery of these relations as conceived in God's thought is, therefore, necessary for well-balanced and true spiritual activity."

The *Church Standard* thinks the "state of affairs in the United States at the present time is not happy, for a country has nothing more precious than the integrity of its public men, and the people of this country have had good reason to lose faith in the integrity of many of their elected leaders. When it becomes possible for men to pledge themselves to principles which they forthwith repudiate; when, before a vote on a great question, scores of congressmen incontinently run away; when senators, who are openly accused of using senatorial information in the bargains of the stock market, shirk investigation; and when the maneuvers at Washington are manifestly planned and executed from day to day for partisan advantage, not for the good of the nation, a state of things has supervened which is sure to bring retributive results. History may repeat itself, as it has often done before, and a somewhat unexpected transformation of political parties is no improbable event. But no transformation of parties will remedy the evil. What is wanted is a change of men, and there is no sign thus far of that change."

#### ABROAD.

The *Independent* says: "There are signs of a reviving interest in doctrinal preaching. We find that a return to it is being urged in various representative journals, both by editors and contributors. Ministers are giving more attention to it, while the pew gives evidence of a surfeit of the scientific, topic of the times and sensational order of ministration so much in vogue in recent years. Even the so-called 'practical preaching' is not relished as formerly. The people are craving instructive and edifying discourses. It is well to note the drift of the day in this direction, and, while not ignoring other subjects in their due proportion and relation, to give the doctrines of the Bible their full and just share of treat-

ment. Rightly handled, there is no more interesting kind of preaching and none more helpful. In many pulpits nothing could be fresher or more novel."

The late Prof. William Robertson Smith has been the theme of many a stirring editorial in the British press. Prof. A. B. Bruce contributes to the *Christian World* his estimate of the man, and thus remarks upon some of the general aspects of heresy hunting: "What is the good of a church that is obliged to part with its best men? Has a church any *raison d'être* that has to sacrifice its noblest sons to the urgent interest of self-preservation? One consolation remains. The sacrifice was not made in vain. Whether it benefited the Free Church of Scotland in particular, or not, may be a subject of debate, but it certainly brought gain to the British churches generally. The question of criticism was raised in all our churches by what took place in Scotland, with the result that almost all the churches have arrived at the conclusion that the critical study of Scripture cannot be arrested, that attempts at putting it down by authority are to be deprecated, that the prosecution of that study is to be contemplated with the calmness of faith and with earnest hope that it will issue in a better knowledge and more intelligent appreciation of the sacred writings."

### MINISTERS' SONS.

BY REV. A. H. QUINT, D. D.

An old disparaging adage to the effect that ministers' sons and deacons' daughters do not turn out well in life is doubtless familiar. I do not suppose that anybody needs any facts to show how absurd this statement is, but I have now and then made some notes as to the first named class which may interest the reader. The second class needs not even a reply to the silly criticism. Some friends have kindly helped me by occasional memoranda, especially some friends in the Congregational Library. I will give a few names from my list, and the living must pardon me, because they make it necessary by the credit which they do to the memory of their parents.

I have mentioned our library, so let us begin there. Our excellent librarian, whose exegetical scholarship is placing him among the first, is a minister's son; and the father, good and wise Leander Cobb of Marion, was son of Oliver Cobb, fifty years pastor in the same town, and Rev. Nathaniel Cobb was also son of Oliver. If we go across to the Methodist Divinity School we shall find one professor son of the eminent Methodist divine, Daniel Dorchester. If we had time to go to the Drew Theological School we should find Prof. Samuel F. Upham, son of good old Father Upham. If we come back to the Congregational House, we at once recall the memory of our beloved and honored Henry M. Dexter and the great work he did upon the *Congregationalist*, as well as in his published volumes. He was the son of a country minister, Elijah Dexter, and the name of Dr. Dexter's son is also here in the editorial list.

This reference to great newspaper work reminds us at once of other such periodicals. The *Independent* instantly suggests the editorial name and scholarship of William Hayes Ward, son of the remarkable linguist, Rev. James W. Ward, who also was son of a minister, Rev. Jonathan Ward of New Hampshire. Continuing in New York City, we are reminded of the *Evangelist* and of its able editor, Henry M. Field. But Dr. Field was son of a minister, David Dudley Field. And here we must interrupt, to mention three other sons of the same

father, who have honored the list of ministers' sons—Cyrus W., who gave the Atlantic cable to the world, David Dudley, but just deceased, one of the great jurists of the age, and Stephen J., who came from the chief justiceship of California to the Supreme bench of the United States. The solid *Observer* summons up the names of its founders, Sidney E. Morse and Richard C. Morse, the former of whom had already aided in founding the *Boston Recorder*. These two, with their distinguished brother, Samuel F. B. Morse, the founder of American telegraphy, were sons of a minister, Jedediah Morse of Charlestown, Mass. Continuing in New York, we find the *Outlook*. Who needs to be told that Lyman Abbott is its editor-in-chief? Edward Abbott, his brother, who is said to have refused overtures to a bishopric, is the well-known editor and clergyman, and two other brothers, Benjamin V. and Austin, are eminent lawyers. These four were sons of a minister, Jacob Abbott. While we are so near we can refer to the *National Baptist* of Philadelphia and to its distinguished editor, H. L. Wayland, who had been president of a college, and to his brother Francis, known as lieutenant-governor of Connecticut and dean of the Yale Law School. The father of these minister sons was Rev. Francis Wayland, the eminent president of Brown University. And as Henry Ward Beecher was once an editor, we may as well look to the family of Dr. Lyman Beecher for six minister's sons. Here they are: Edward, Henry Ward, Thomas K., William H., Charles and James C., truly a distinguished list.

This theological group suggests other theologians. The brilliant Edwards A. Park, with his brothers, Harrison G. and Calvin E., were sons of Rev. Calvin Park; Rev. William E. Park is a son of Edwards A. and Rev. Charles W. Park is a son of Rev. Calvin E. At Andover was also the learned Austin Phelps, whose memory some of us lovingly revere, who was son of Rev. Eliakim Phelps; and Professor Phelps's son is minister at Chelsea, Mass. The educational work suggests the fact that six professors in Dartmouth College—Lord, Foster, Adams, Bartlett, W. T. Smith and C. H. Hitchcock—are all ministers' sons and in their several departments do credit to their parentage.

Or, mingling once more theology and modern learning, we find in Union Theological Seminary Francis Brown. His father was a minister, Samuel G. Brown, professor at Dartmouth and later president of Hamilton College, and Samuel G. was also son of a minister, Francis Brown, an eminent president of Dartmouth College. Union Seminary laments the loss of the brilliant John H. Worcester. He was son of Rev. John H. and grandson of Rev. Leonard Worcester of Peacham, Vt. The stock of ministers' sons in this case demands mention. Rev. Leonard, the country minister, had six sons—Samuel A., missionary to the Cherokees and almost a martyr, Leonard, principal of a female academy in New Jersey, Evarts, a pastor who died young, Isaac R., editor of the *Missionary Herald*, John H., pastor at St. Johnsbury, Vt., and Ezra C., a useful physician.

Vermont suggests the name of John Henry Hopkins, bishop of that diocese. The names of his sons deserve respectful mention—John Henry, clergyman and author, Edward A., remarkably useful in the development of the Argentine Republic, Caspar T., hardly less useful in California, Charles J. and

Frederick V., a scientific physician and eminent geologist in Louisiana. Another eminent bishop, whom Phillips Brooks loved, was Alonzo Potter of Pennsylvania. Three sons of this bishop have been public men—Henry C., bishop of the diocese of New York, Clarkson N., member of Congress, and Robert B., a gallant soldier, who, often wounded, rose from the rank of major to that of major-general of volunteers.

A Congregational bishop in that vicinity is Richard S. Storrs, a minister's son. His father, of the same name, the eloquent preacher at Braintree, was also son of a minister, also named Richard S. Storrs. These ministers' sons turned out well. So also did the first Richard's son, Charles B., a minister and president of Western Reserve College, eulogized in Whittier's poems; and the son of Charles B. is the eloquent preacher, Henry M.

Among ministers, again, we do not forget that Dr. George Leon Walker of Hartford was the son of Rev. Charles Walker of Pittsford, Vt., with two brothers, respectively eminent in law and medicine, nor that a son of George Leon is a professor in Hartford Theological Seminary. Being in Connecticut we note the fact that Noah Porter, the illustrious president of Yale, was son of Rev. Noah Porter of Farmington, Ct. We naturally turn at once to the memory of the distinguished Leonard Bacon. He was the son of Rev. David Bacon, an early home missionary. Dr. Bacon's sons also must be mentioned—Rev. George B., Rev. Leonard W., Rev. Edward W., Rev. Thomas R., Dr. Francis, Theodore (lawyer) and Alfred I. A son of Leonard W. is the already eminent Biblical critic, Rev. B. W. Bacon.

In a different line of work was Gen. Samuel C. Armstrong, not less a distinguished soldier than a wise philanthropist. His name is inseparably connected with Hampton and its work. He was son of Rev. Richard Armstrong, an early missionary to the Hawaiian Islands. Another missionary, Rev. Josiah Brewer of Smyrna, was father of David J. Brewer, now one of the justices of the United States Supreme Court, and of Fiske P. Brewer, United States Consul and college professor. Perhaps Judge Brewer may sometimes meet the brilliant young Senator Wolcott of Colorado, whose father was Rev. Dr. Samuel Wolcott, distinguished in our denomination, another son being one of our ministers in Massachusetts.

An eminent naturalist, William H. Dall, is recorded as son of Rev. Charles H. A. Dall, the first Unitarian missionary sent out from this country. A generous philanthropist in educational work and a wonderful inventor was Samuel Williston, son of Rev. Payson Williston of Easthampton. He was founder of Williston Seminary, which he so lavishly endowed, and his gifts to other institutions testified to his father's training. I ought not, however, to have dropped the list of statesmen without mentioning the two sons of Rev. Oliver Everett of Boston, viz., Alexander H., minister to foreign governments, and Edward, whose fame needs no suggestion. Edward himself was an ordained minister, and his son William is now in Congress. It is needless to go far away for writers and poets, although James Montgomery was son of a Moravian minister, and Charles Wesley, the almost inspired hymn-writer, was the son of Rev. Samuel Wesley and brother of the famous John. But Oliver Wendell Holmes was son of Rev. Abiel Holmes of Cambridge. James

Russell Lowell was son of Rev. Charles Lowell of the West Church, Boston. Ralph Waldo Emerson was son of Rev. William Emerson of the First Church, Boston. Francis Parkman, historian, was son of Rev. Francis Parkman of Boston. Richard Hildreth, historian, was son of Rev. Hosea Hildreth of Gloucester.

I wish I could give the grand list of sons of missionaries which is in my possession. But I feel, although at a distance, the ominous shake of the editor's head. I have by no means exhausted my lists, but I will specify two more. Chester A. Arthur, late president of the United States, was son of a Baptist minister, Rev. William Arthur; and Grover Cleveland, now president, is son of a Presbyterian minister, Richard F. Cleveland. Ministers, and the wives who do more of the effective training of the children than the fathers do, need not all think that their sons are to be presidents. But they certainly can bring up those sons in the fear of the Lord.

### VOICES OF THE CHURCH.

BY REV. FRANK R. SHIPMAN, ANDOVER.

Not many nights ago one of our churches became a little "cloud of witnesses" as to the value of belonging to the church. Very likely many other prayer meetings were made courtrooms for similar evidence, but the written testimonies given in the gathering I speak of now lie before me, and I am moved to publish some of them to a larger audience and to tell, what seems to me, the conclusion of the whole matter:

1. "Church membership has helped me to carry out duties that otherwise might have been disregarded."
2. "The feeling of fellowship with many serving the same Saviour has kept my heart warm and love strong for the Master."
3. "Less conceited about myself; more respect for others' convictions."
4. (In a young man's hand.) "It has been a help to think that I am in a very small way responsible for the church and my fellows. It has greatly helped me by giving me chances to work, and has kept me in good society."
5. (In a woman's hand.) "The step for me was a test of love to Christ, and, if not taken then, God only knows what the result would have been."
6. "It has made more real to me the fact that I belong to Christ."
7. "Church membership has increased my sense of responsibility and broadened my sympathies."
8. "It has helped me to have a greater interest in, and love for, those about me."
9. "Helped me to have a higher idea of life and to get nearer to it."
10. "It has made me stronger in resisting bad thoughts."
11. "Value it for the sense of oneness in Christ, of unity of purpose and life with all members of 'Christ's Church.' The church points to the cross."

What is the mission of the church? is a question we shall be forever asking; but today it is asked so much that we are almost bewildered. An eager young minister disturbs all our tranquil belief in the familiar building in and out of whose doors we have gone since childhood by pronouncing it "merely a religious clubhouse." And behold, we are at a loss to answer what more it is. Our good neighbor, honest citizen, puzzles us with his "I can be just as good without belonging to the church." For a moment we cannot point to the particular in which he would be better did he but belong to it. What is the mission of the church?

In view of the evidence given above, we see that there are worse uses than being "merely a religious clubhouse." Your church, my church, might do a far less fruitful work than that of simply providing within its

walls an inspiration to a better life without its walls.

The church's future life is its best life, but I rest the case on its behalf on what it is. I may believe in the body of which such words as those above can truthfully be said. I can join myself to it eagerly. I may humbly and gladly hope that what its pervasive influence has done for others, it will do for me. I may be sure that there will always be a place for that human society which can give such divine results.

These quiet voices reveal the true church—the church that is, that always has been. Christ, fellowmen, duty, are the three words which membership in it brings nearer and endues with larger meaning; and herein lies the duty and high privilege of "joining the church."

### THE BACKSLIDER'S EXPERIENCE.

One of our busy bankers, ever ready to turn a listening ear to the cry of a soul for light, however pressing his secular work, was interrupted by a mechanic, who entered his office evidently borne down by a heavy burden. His first remark was: "Mr. —, I am bad off. I'm broke. I must have help." Of course our banker expected to be asked for pecuniary aid. "Tell me what you need. Are you in financial straits?" "Worse than that," was the reply; "I am a spiritual bankrupt!" and tears and sobs shook the strong man as he sat in the presence of his friend the personification of grief.

The story he told has its thousands of counterparts. Said he: "Myself and wife are members of the — Church. We have not been inside its walls for more than two years. I have drifted out and away into darkness and I am at unrest. Will you, can you help me?" "But tell me the cause of this backsliding. Where did the departure begin and what has brought you to me in such a condition?" "Well," said he, "my little girls were at the Sunday school concert last Sunday. On their return I asked as to the lesson of the evening. Their reply was, 'prayer,' and, turning to me, one of the dear pets said, with such an appealing look: 'Papa, you used to pray with us; why don't you now?' This question for three days has sounded in my ears day and night. I cannot sleep. I am at unrest. What shall I do?" "Where did you leave off?" "With the omission of family prayer. At first morning devotions were omitted. I was in haste to get to my work. I excused myself because of the lack of time. Then at evening I gradually left off the habit on the plea of weariness, or some other excuse. The neglect of Sabbath service followed, till at last I am here, with no rest, no comfort, no peace. Neither my wife nor myself have been to church for two years."

The practical answer of the banker was: "Begin where you left off. Commence to-night. Call your family together and pray with them." "But I cannot; it is far harder than at the first." "Very well, if you will not do this you will have no rest, and I hope you will continue in this condition till you again resume the duty which you never should have laid aside." With a few kindly words they parted, but not till the tired soul had made the promise desired. The burden was taken up. Duty became a pleasure. New life and joy came to the household, and with loving harmony the family are now walking upward toward their Father's house.

S. E. B.

## Forward Movements in Theological Training.

BY REV. JOSEPH H. CHANDLER.

### II. The New Theology at Pacific Seminary.

Pacific Seminary was founded in 1869, and for the first year Rev. J. A. Benton was the sole professor. For many years he served the institution without salary, and bequeathed to it the savings of his lifetime in a valuable tract of land. In 1870 he was joined by Rev. George Moor, D. D., who is still in honored and active service in the chair of apologetics and church history. The Old Testament study is under the direction of Rev. W. W. Lovejoy, D. D., and Prof. R. R. Lloyd is in the chair of New Testament Greek and exegesis. Two recent acquisitions are Professors C. S. Nash, who was called to the chair of homiletics from Hartford, and F. H. Foster, who gave his first lectures in theology to the class of 1893.

A part of the cherished legacy which the Puritan pioneers have been wont to carry with them is the New England theology. It has nowhere had more undisputed sway than in some parts of the West. As long as it was a definite, positive and regnant system of thought in the old home, it was even more controlling among the colonists from New England in the newer States, and the breaking up was longer deferred. But the time has now come, both East and West, when the theology native to New England and associated with the names of Edwards, Taylor and Park no longer rules. It has, to a surprising degree and in an almost unaccountable manner, lost its hold in the pulpit and among the people, and the theological field is open in our denomination for new leadership. I know of no one who has entered it with more ardor and assurance than the new professor of theology at Pacific Seminary. As the chair of systematic theology is now vacant at Chicago, through the retirement of Dr. Boardman, Professor Foster was invited to give his course of lectures at that institution this last winter, and thus an opportunity was afforded me to learn something of the new departure in theology at Oakland.

Dr. Foster is a graduate of Andover and received a strong impress from the teaching of Professor Park. Partly through his encouragement Dr. Foster was led to spend some years of study in Germany, where he earned the degree of doctor of philosophy. His principal work in this country has been in the chair of church history at Oberlin Seminary. While teaching history he made frequent excursions into the domain of systematic theology, especially in the columns of the *Bibliotheca Sacra*, and these papers, together with his known fondness for dogmatics, led to his call to the chair of systematic theology in Pacific Seminary.

In an article in the *Bibliotheca* in April, 1891, he boldly assumed the rôle of a reformer in theology. The New England divines have generally been content to offer improvements along the line of developing Calvinism. He, however, comes forward with more radical demands, insisting on fundamental modifications and additions. His overhauling of the system begins at the foundation and affects the whole plan. At the same time he is considerate of the work of the fathers of the New England school, and aims to incorporate the characteristic excellences of their teachings in his re-

statement of doctrine. Sometimes, indeed, he seems to hinder the progress of his own thought by his attempt to introduce the conceptions and phraseology of other men, especially Edwards and Park. Where he differs from them he shows a tendency to fall back on an earlier interpretation of Calvinism, and pays marked respect to the Westminster Confession. He seems at times to be too stoutly conservative to be receptive of new light, as when he says, for instance: "No thinker of any soberness can expect today to set forth anything very new, which shall be at the same time true, upon the fundamental doctrines of the historical system, the Trinity, the fall and ruin of man, the atonement, election, justification by faith, sanctification by the Spirit, the eternity of rewards and punishments. He will expect no light from any philosophy of evolution which makes the fall 'a fall upward.'"

This classification of great fundamental doctrines that "cannot be shaken" is by no means that of a present day radical, and yet he insists on the necessity of a new theology. His scheme contemplates the old framework with a "readjustment to meet new circumstances, incorporation of new materials, the reapplication of neglected principles and truths." In readjustment he begins at the foundation. The starting point in the New England theology is God as apprehended by natural reason, so introducing at the beginning the various arguments for God's existence. He is not willing to find even a starting point in this dim light of nature, but makes the postulate of his system "the indisputable fact of the living and witnessing church," which in his mind is the whole company of those who have been born from above and are living in conscious union with God. Finding as he does in the experience of regenerate souls the first clear and satisfactory evidence of God, he cuts short the long road in natural theology over which the older teachers took us. In establishing the authority of the Scriptures, he revives the doctrine of earlier Calvinism of the testimony of the Spirit in the heart of believers, and by so doing raises the Bible above the plane of conflicts of literary critics. He also especially exalts the Christian consciousness or experience as a source of doctrine, in this particular running along the line of Professor Stearns's admirable treatise, *The Evidence of Christian Experience*, and Dr. Dale's *Christ and the Four Gospels*. In his system, then, the Bible appears as the highest record of Christian experience which becomes intelligible through a similar experience.

Starting, then, with the supernatural fact of the church and with these two sources of knowledge, first, the universal Christian experience, witnessed in the prayers, hymns and creeds of the ages, as well as in the faith of the individual, and, second, the written word, he develops his scheme of doctrine according to a natural order. The question of order, however, is less important than that of method, which he attempts to make more strictly inductive. In gathering materials, for instance, for the doctrine of the atonement, he puts in the place

of mere proof texts the entire passage bearing on the subject, or perhaps an entire epistle, for the sake of a more complete induction before attempting general statements. His systematic theology, therefore, demands a previous and thorough course in Biblical theology.

There are four great excellences in Professor Foster's system. (1) It restores the church to its rightful place as "pillar and ground of the truth," and so supplies a great defect in the earlier theology of New England, which he rightly characterizes as unchurchly and unhistorical. (2) It connects the study of theology with the Christian experience, and so saves it from the rationalizing temper which brought the chill into the orthodox pulpits of New England, and made Unitarianism a natural, if not a necessary, way of reaction from the rigors of Calvinism. (3) It works within the realm of reality, and does not try to settle questions too deep for the human intellect. If it cannot be so complete a system as those built up by boundless speculation it offers greater security, for the history of doctrine proves that logical completeness in a system is not a guarantee of truth or permanence. (4) It makes theology a guide to life as well as thought, and for this end includes a course in Christian ethics. This branch of study is usually separated from that of theology, but perhaps its inclusion will help to obliterate the unfortunate distinction between theology and religion.

As a lecturer Professor Foster has this great excellence—that he gives the impression of a rational and joyful confidence in his teachings and is thoroughly in earnest in trying to impress them on others. In the classroom and out of it he is brotherly and sympathetic with the students—a companion rather than a master. He tries to help men to think for themselves, while sufficiently in earnest to have them accept his own views. As a pioneer for the new theology which will grow out of the changed life of the church of today, he has blazed the path by his modifications into what seems a land of promise. He certainly is a safe leader and one to whom we may look with hope.

If he is making any mistake we apprehend that it is in trying to carry along a good deal of material which it will be hard to rebuild on the new foundations. In his treatment of the atonement, for instance, his deference to the phraseology of Edwards seems a mistake, as well as his special emphasis on the governmental idea. This belongs rather to the theology of speculation than of Christian experience. Nothing, however, will correct any possible tendency toward a mechanical composite of other systems, in place of a really new and true theology, better than a consistent and absolutely truthful appeal to the Christian consciousness. A faithful carrying out of his own principles will sift the chaff from the wheat, and bring again into theological teaching the ring of reality which is always lost when men speak the thoughts of a past generation rather than their own.

Professor Foster's teaching certainly marks some true advance, and it bears this

test of excellence, that it interests and commands the assent of his pupils. It would be hard to summon an ecclesiastical council whose decisions would be worth more, as a test of genuine and vital orthodoxy, than the candid judgment of inquiring and open-minded young men in the seminary. The students to whom he lectured in Chicago were not afraid of his radicalism nor impatient with his conservatism. He therefore seems to command the theological situation in this time of transition, and may command it in the future, if he keeps up with the general forward movement in theology, and having put his hand to the plow does not turn back.

### SUNDRY OBSERVATIONS IN HONOLULU.

BY REV. A. S. TWOMBLY, D.D.

The luxuriant verdure of these islands, with its wealth of color, finds its human correlative in the great variety of national types, of many hues and shades. On the streets one meets the Japanese mother, usually in American clothes, but giving her children no such touch of foreign style. The Chinese dresses almost wholly in native costume, little girls tugging a baby brother on their backs, clad in all the hues of the rainbow. The Portuguese, dark-eyed and keen, are in ordinary working garb, but the native Hawaiians, ranging through all grades from dark brown skins to white, come out in flowing *holokus*, red, bright yellow and green, with scarlet flowers on hats and about their necks, presenting often a gorgeous and withal stately appearance, for the Hawaiians have a large and striking physique, both men and women.

Just now the race question is the great problem. What will happen when the Chinese and Japanese increase and the Hawaiians diminish? Can any form of a representative government exist with such preponderating numbers of Asiatics? It is hardly to be expected that the American stock will numerically gain on the foreign importations needful for plantation service, and the idea that there will be a great influx of desirable Americans from the States to occupy freehold farms, as soon as the government becomes fixed, is at least problematical, although President Dole is very sanguine about it.

Must, then, all this picturesque quality in the inhabitants end in a mongrel mixture of races, leading downward in civil, social and religious conditions? These imported races are already asserting themselves here in political matters. The Chinese, who have two joss houses and two clans (one of the wealthy class and the other of laborers and tradesmen), are demanding what they call their rights as they demand them in no other land, not even in their own. There are prominent and wealthy Chinese merchants who stand well in the community; one of them married a lady of Honolulu and has lived in one of the handsomest residences on a first-class avenue. These wealthier Celestials lead their countrymen, who are peaceable, docile and industrious, in protesting against the proposed law that no Chinaman coming here can hereafter engage in any but agricultural pursuits. They know that the whites and natives are jealous of their mechanical skill and industry, which have driven many of the white mechanics away from Honolulu. They have even suggested that it is not an impossibility that a warship

from China would be sent to protect their interests.

Already the Japanese, with their magnificent warships in port, are pluming themselves on their power, and threaten to make trouble if they are not granted the franchise in the new order of government soon to be inaugurated. A larger Japanese man-of-war is expected soon. One hundred cadets from Japan came last week. These Japanese are the principal reef which threatens the ship of state which is preparing to assume control when the constitutional convention frames the new constitution. The election is early in May, and if the Japanese are not admitted to full franchise great are their threats as to what their aggressive and progressive government will do.

As citizens the best Japanese are qualified to become valuable to the nascent republic, but the great majority are clamorous for higher wages, half-civilized and a menace to society. If they could be sent away when their contracts expire, and no more be allowed to come, the problem of the new republic would be much more easily solved. But they have come to stay and mean to remain.

As to the Portuguese, they at once build houses, set out grapevines, send their children to school and settle down to work. They are industrious and prolific. They come largely from Madeira and the Azores. They learn English, but do not like plantation work. They aspire to something higher. Some of them have just been elected on the nominating committees to suggest delegates to the convention, and are in line with the best political ideas. They are mainly of the Catholic faith, but those whose parents have been persecuted are in the Protestant mission.

Roman Catholicism, at least in Honolulu, is gaining a strong hold among the Portuguese and the native Hawaiians. I looked in at the cathedral Easter morning to find a very crowded audience. A school for girls connected with this church contains between two and three hundred pupils, and the St. Louis College, just on the confines of the town, has nearly five hundred boys. The attitude of the Romish Church here, favorable to the ex-queen's party, has augmented its number of adherents among the natives, and this leads me to speak of the Hawaiians in connection with the political situation.

I was riding up Nuuanu Valley on horseback the other day, when a middle-aged native on a horse joined me, and, as I was in a white suit such as the naval officers wear, he opened conversation by saying, "You man of war?" "No," I replied, "I man of peace." "You for queen?" was the next question. I answered, "Are you for queen?" With a queer look on his dusky face he gave me the equivocal rejoinder: "Queen good; no queen good"; and that was all I could get from him on that subject. This is a sample of the political status of the native Hawaiians. They still believe that the queen will be restored. If she comes back, all who take the oath of allegiance to the provisional government will be known and be shut out from the royal favor. They now feel that their race is defrauded of its rightful sovereign. They are of much less consequence under the new régime. There are many clerks still in government employ, but, as a rule, the native element, refusing the oath, are shut out from their old privileges. There are no perquisites for royal favorites. The ex-

queen has no large revenue. The common natives follow leaders who still declare that restoration will come, and so they stand aloof and wait, half in fear and half in hope.

Their royalist proclivities have made many desert the Protestant for the Catholic Church. The little churches for natives in these valleys, which once were crowded, are now deserted except by a few old people and those under their influence, or who are connected in some way with the Protestant families. I followed the sound of a church bell one Sunday afternoon, and in a pretty spot found a good-sized church, but with only two children and two boys from the Kamehameha School in attendance. One of Mr. Hyde's theological students had been to the cottages in the neighborhood, and with characteristic good nature some agreed to come, but did not appear. At another little church twenty-five listened to one of these students, and waited at the close of the services to shake hands with great cordiality. There are two large native churches in Honolulu with diminished congregations on account of this same royalist trouble. I had a long talk with Mr. Willis, and told him of this state of affairs as it affected the coming election of delegates to the constitutional convention. It seemed news to him that the provisional government wanted as large a native vote as possible, and that the natives would not vote so long as they looked to President Cleveland to reinstate their queen. A single authoritative sentence from him that the United States would never again move in this matter could change the native sentiment at once in large measure, for these docile people can be influenced very easily. He said that as minister he could not give any such statement, and as a private individual his words would have no particular weight. But he seemed interested in the matter and promised that he would write to Secretary Gresham and tell him that such an announcement would materially aid the government in its constitutional project. Repeating this conversation to some of my friends in the council, they indorsed the idea very urgently, and it is hoped that the honorable secretary will see his way clear, in spite of past events, to impress the native mind with the futility of their royalistic expectations.

I could give you a more extended description of life in Honolulu—of the charming American society, their home ways, delightful receptions, careful attention to all religious duties, earnest zeal in missionary work at home and in the Micropesian groups. You will hear all about the arrival of the *Morning Star* and the usual political gossip. The people of the Central Union Church always take these returning missionaries into their homes, give them church receptions and private parties, recreate them in wardrobe and body, sending them on to the States with the happy recollection of warm Christian hospitality, nowhere more hearty and abundant than among these bright, intelligent and benevolent people, whose hands are always full of good works.

It cheers me to think of God's interest in little things. We do not need to move a world to please Him. A gentle thought lodged in a child's mind will do it as well. So a momentary aspiration upward in ejaculatory prayer, for a pastor in his work, may achieve more than we think. Is there any better way of winding up the labors of a lifetime than to set some little rills of intercession running in behalf of good men?—Austin Phelps.

## The Home

### GETHESEMANE.

BY MARY M. ADAMS.

O agony for human words too deep,  
The Christ is calling, and His own do sleep!  
What earthly soul may not be now dismayed  
When He to sinners' hands is thus betrayed?

A minister in Minnesota some years ago, in his round of pastoral calls, reached a house just after the family had seated themselves at tea. He was ushered into the supper-room and invited to eat with them. After one or two refusals he accepted for courtesy's sake. Straightway the family rose from their places, the food and dishes were removed, the tablecloth was changed and new dishes and new food were placed upon the table. Then the astonished and embarrassed pastor was asked to sit down. Is not some such conception of the fitness of things the reason why so many Christians fail to obey Paul's injunction to be "given to hospitality"?

There is a little point in etiquette which city people, in particular, are prone to overlook. When these dwellers in metropolitan centers have guests from the country they are apt to hurry them through the streets, forgetful of their natural desire to pause long enough to examine the novelties which are everyday sights to their city hosts. Those who rush past a florist's establishment day after day, scarcely heeding the wealth of bloom, forget the delight which it may give to eyes unaccustomed to seeing flowers massed in such abundance. So, too, of all the beautiful and ingenious ways of displaying other goods in shop windows. The marvels of electricity, as shown in toys and odd mechanical devices, are full of attraction to those who have never seen them. It is not a sign of rusticity but of highly developed powers of observation to notice such things, and country people are usually far keener than residents of cities in their perception of objects. One of these keen-sighted, intelligent observers said, after a recent visit to Boston, "I did so want to stop and see the Italian woman on the street corner with her trained birds, and the man who set a toy mouse running along the pavement, but my hostess was horrified at my interest in such trifles!" Remember that it is a fundamental principle of politeness to allow a guest to enjoy a few things according to individual liking.

## DEPENDING TOO MUCH ON PRAYER.

BY KATE UPSON CLARK.

It is astonishing to find how strenuous people are in regard to obeying certain Biblical injunctions, and how unmindful they are of others. It is not especially discreditable to them that the rules which they are most careful to obey are those which best suit them. This is the way of human nature; but it should be the study of every earnest Christian to find out what duty is paramount, for the strain of choosing between what seem to be equally pressing duties is one of the most severe and frequent among those to which we are subjected.

The duty of prayer is rightly considered one of the most binding upon Christians. We must pray or else our spiritual lamp flickers and expires. But the long drawn-out prayers of a former generation are not

now in order, either in the pulpit or in the closet. *Laborare est orare* is wisely recognized in these days as a truthful saying and worthy of all acceptance. Probably prayer often precedes an intelligent conception of work. Our great American seer never said anything more profound than this: "No man ever prayed heartily without learning something." But that work should go hand in hand with prayer is far more widely recognized now than of old. We are to pray fervently and lay our case before the Lord; but, having done this, we are to be constantly on the lookout to discover whether we be not capable of becoming the instruments for the accomplishment of our prayer.

Thus a certain pious woman was deeply concerned for the salvation of her sixteen-year-old son. He had acquired the habit of smoking and constantly sought evil company. It seemed likely that he would go to the bad entirely.

"Night and morning," sighed his mother, "I pray to the Lord for his soul. It cannot be that He will disregard such heartfelt petitions."

"But what have you done to make your home attractive to the boy?" inquired a practical friend. "Do you provide games and other amusements for him? Do you ask his friends in to spend the evenings with him?"

"O, I do not like games—never did. And I have no idea that he would care to play with us, no matter what we might try to do. As for his friends, he hasn't one that I would have in my house."

It turned out that this woman, when not at meetings or at entertainments of some sort, was reading or sewing every evening. Her husband was a grave, gloomy sort of a man, absorbed every night in his paper and impatient of loud talking or laughing among the children. His boy, who was an active, high-spirited sort of fellow, had been virtually driven from his home in order to enjoy himself even moderately. One cannot help wondering whether God could consistently grant a prayer made so hopelessly against reason and right. This woman's work had lain plainly before her. Her mother love and tact, if she had not been selfish, lazy and stupid, should have shown her how to do it. It surely was not the Lord's province to do her work for her.

An elderly woman was once deeply concerned for the salvation of her young nephew. He was thoughtful, and sometimes attended religious meetings, but though many of his companions were coming forward and confessing the Saviour he seemed to have no intention of joining them. One day she confided to a friend that she had prayed and prayed for this young man until she was discouraged.

"Carlyle says, you know," returned her friend, "that the end of life is not a thought but an action. Have you spoken to him yourself?"

"Why, no. I don't think I should have any influence over him, and I'm afraid I might offend him."

"Well, I don't know how you feel about it but I should be ashamed myself to ask God for something when I wasn't lifting a finger myself to get it," remarked her friend, frankly. "I don't believe He usually answers such prayers. Until we want a thing enough to work for it ourselves I think He might properly doubt our sincerity."

The aunt spoke to her nephew at once and in a few days he gave his heart to

Christ. He has been a professing Christian for many years and has never been found wanting.

Ruskin says, "The real, active, rational worship is that by which men act while they live; not that which they talk of when they die." The real, active, rational prayer is that which enlists the service of all our powers to accomplish. It is just as much our duty to use the other means which God has given to us for gratifying our honest desires as to use prayer. Nothing is more clearly shown in the Scriptures than that we are given our talents for the carrying out of His will, just as much as that we are given the gift of prayer for the carrying out of His will.

## THE COLLEGE GIRL AGAIN.

BY MARY GRAHAM.

Mrs. Adams's valuable article in the *Congregationalist* for April 12 interested me greatly, as I have been connected with three different colleges in the capacities of student, teacher and graduate student. Her plea for the development of heart and soul is very important, but we must be careful not to shift upon the college responsibility which belongs to the home and the church. We cannot expect the college to accomplish psychological impossibilities. To avoid misunderstanding I state my general position. The fully developed "soul" is cultured in body, intellect, sensibility and will—no one of these being independent of the others. The development of the sensibilities and will depend partly on national characteristics, heredity from parents, home influences and training and the life experience of the individual. The college can take the product of these forces and modify the results. Where the previous elements have turned the individual in the wrong direction the college cannot always succeed in overcoming the adverse influences. I once had a wise teacher who said that he could select merely by daily intercourse in the classroom the young men and women who had good mothers. The precept and example of the father are not to be overlooked in our analysis of the college man and woman.

The college can modify powerfully the result by the influence of strong personalities, as Mrs. Adams suggests. The "culture studies," rightly directed, ennoble the sensibilities. In far too many of our institutions the classics, the modern languages, English are made mere studies in linguistics rather than the means of acquiring aesthetic appreciation and critical insight as well. The tendency to overemphasize the linguistic side of undergraduate literary study is to be deplored. I was remarkably favored in pursuing my undergraduate course in an institution where the head of the English department is one of the best critics, from the aesthetic point of view, to be found in the country, and I speak whereof I know when I talk of literary study as a developer of ennobling sensibility.

This kind of culture is more attainable if begun in early childhood. I know men and women who owe much of scholarly taste to the quotations and reading of a cultured father or mother. I know one father who read nightly to his boy a selection from Palgrave's Golden Treasury. I know one mother who interested a tiny child in Kingsley's Water Babies. If the high ideals are instilled in early youth there will be no room for the lower ones.

History and philosophy in the hands of a master can develop the best that is in the students. A man like Prof. Woodrow Wilson of Princeton can do much to mold his pupils without losing aught of scholarship. The sciences can be taught both broadly and reverently and become potent influences.

The religious atmosphere of the institution does much. This furnishes one strong argument in favor of the denominational or privately endowed college, where conducted on a liberal basis and controlled by men and women who are earnest Christians as well as talented scholars, as compared with the State university.

Local peculiarities are powerful. I speak from limited experience with Western college women, but I imagine the practical, go-ahead West furnishes a somewhat different type from the East, with its longer history and atmosphere imbibed from cultured generations. I have no fear that the college woman will lose anything of lofty aims and noble motives; I know the college develops these where they are already present, inculcates them, to some extent, where the germs are meager or almost lacking. The home, the church, the school, as well as the college, furnish their quota to the progress of the race that brings with it the larger fruits of the Spirit.

### THE OTHER NELL.

BY MARY ABBOTT RAND.

Nell the first was a dear little girl, yet by no means remarkable. She had pleasant blue eyes, a good-natured mouth, too large for beauty, a small pug nose and light, curly hair. She was generally amiable, but once in a while she had her little tempers. She was enthusiastic, and sometimes, in telling a story, she colored it a bit. She had been known to help herself to cake and preserves against orders, and one sad day she stole a penny from Bridget's pocketbook for candy.

But all these and many other things were forgiven when the terrible diphtheria entered the happy home, and after the dear child was dead nothing was remembered but her sweetness and her goodness. An enlarged and idealized portrait of her photograph was painted and hung in the shaded parlor, and it looked like the picture of an angel. The soft, fluffy hair, the heaven-blue eyes, the pathetic, sweet mouth, the dimpled shoulders vanishing into painted clouds altogether made a dream picture to be adored.

Years after the mournful quiet of the household was disturbed by a vigorous baby voice. Another little daughter claimed the love and care of the parents there. She was welcomed gladly yet with a peculiar reserve, as if she had intruded within the shrine where their lost Nell was placed. Yet they gave her the dear old name and tried to trace resemblances between the children. But it was of no use. This "other Nell" had sturdy, black hair that would not curl a kink. Her eyes matched it, and there was not in her complexion that delicacy of tint which had marked the first Nell as "too fair for earth."

The earliest recollections of the second daughter were comments like these: "O my child! Don't be so rude! The first Nell was so gentle." "No; Mrs. Smith" (to a caller), "this other Nell has no voice. Our first dear little Nell sang like a robin." "Nell, dear, do be careful with that tea

set. Your poor little sister never broke her toys."

This atmosphere of condemnation had its effect on a sensitive nature, and a spirit of discouragement and sullenness began to show itself. One day, when the child was seven years old, she was overheard talking to the angel portrait in the shaded parlor. "O, you first Nell!" said she, "forgive me, but I think I might be some good if it wasn't for you! They can't bear me because I am so different! Are black eyes wicked, I wonder? I can't help it if they are. O! if I could start again all fresh with a new name and be just *myself*, may be I could please them. Mother!" she suddenly exclaimed, seeing a shadow in the hall, "will you please call me *Ellen* after this, and I'll be just as good a kind of a girl as my kind of a girl can be. I can't be 'the other Nell' any more."

The mother, realizing for the first time the injustice that had been shown her little daughter, readily promised, and "Ellen" now compares favorably with the oldest daughter. In fact, I am sure that if *she* should die she would be canonized in that family, and an ideal picture of her might be painted with dark eyes looking upward like a Saint Agnes opposite the heavenly-blue ones of the first Nell.

### APRIL.

An altered look about the hills;  
A Tyrian light the village fills;  
A wider sunrise in the dawn;  
A deeper twilight on the lawn;  
A print of a vermilion foot;  
A purple finger on the slope;  
A flippant fly upon the pane;  
A spider at his trade again;  
An added strut in chancicleer;  
A flower expected everywhere;  
An ax shrill singing in the woods;  
Fern odors on untraveled roads;  
All this and more I cannot tell;  
A furtive glance you know as well,  
And Nicodemus' mystery  
Receives its annual reply.

—Emily Dickinson.

### TALKS ABOUT HEALTH.

VI.

BY FLORENCE HULL.

Only persons who have had their observing powers developed by special training are able to accurately interpret the *premonitory* symptoms of sickness, for these are often quite different in character from the actual symptoms themselves.

Just before a fire dies down it gives out the most heat, and to the casual eye seems to be at its brightest. So, too, at the period when our vital energies are about to succumb to fatigue we are frequently deceived into believing ourselves unusually strong, under the stimulus of a feverish excitement which shows itself just before the reaction sets in. Nervous, delicate women are apt to be the victims of this delusion, and to feel inclined to accomplish a great deal of work at the very time when they ought to rest. One only learns after considerable experience to associate a peculiar feeling of elation and buoyancy with the approach of an indisposition. Probably there has been an unheeded hour of fatigue, nature's first, faint warning, and when this has passed by the subsequent stage of fever, with its agreeable excitement, was unconsciously entered upon.

Certainly, nothing is more charming than the radiant vigor of a thoroughly healthy

human being. But we are bidden to "rejoice with trembling," that is, with caution, and the lesson cannot be too fully impressed that while we are to take pleasure in the full and free activity of every faculty, we are to religiously avoid that over-strain which comes of the erroneous interpretation of our own feelings.

It may seem very prosaic to say that when we feel like doing something wonderful, something more than good sense commands, instead of following out the inspiration it would be a proof of wisdom to take a hot bath and go to bed for an hour or so. The world would lack some of the brilliant, spasmodic efforts of genius if everybody were sane and healthy. But individuals would be benefited.

It is safe to treat excitement as a premonitory symptom of some form of headache, and instead of permitting it to wear itself out until the stage of acute pain is reached the rational remedy of a counter irritant ought to be applied. Agreeable excitement, when very strong, may only be succeeded by that mental weariness some persons call "blues." But it may, if prolonged, pass into a condition of acute nervousness, like hysteria. Now, while we want to feel that we are really alive, we don't want our keenness of sensation to turn into agony, and, in order to prevent its doing so, we must learn to recognize in ourselves the point where strain comes.

Whenever we detect a decline in our self-command, a tendency to be over-impulsive and high-spirited, we may know that soon we shall be cross or out of sorts. The counter irritant indicated is quiet. If we cannot compel ourselves to rest we ought to seek the aid of a hot bath, even if it is the very middle of the day. It may not always be practicable, but I have often seen an attack of illness averted by an hour in bed after a plunge into water at 110° Fahr.

When this is out of the question, the person who feels himself becoming "hot-headed" should at least go off alone for a little while and bathe his face in cold water, resting afterwards in a position as nearly prone as possible. Headache or aching of the muscles can nearly always be relieved by the application of hot water, with subsequent rest. One of the beneficial effects of heat is that it quiets the nerves. And one must allow a certain amount of time for every remedy, however slight, to take hold of his system.

Many absurdities are committed in the way of giving minute rules to masses of people. If all of us followed out the conflicting precepts given by writers upon health in the medical columns of the daily papers there would ere long be nobody alive but the writers themselves, presumably exempt from obedience to their own theories.

Hot water bathing does not agree with some persons, so they avoid it at all times; and the same with cold water and with everything else. But what cannot be used habitually may be employed with excellent effect as a remedy. What every one needs to do is to intelligently adapt to his own particular case the simple, general curative principles. At the first suspicion of the coming on of a cold the capillaries need to be flushed, and this is accomplished by drinking freely of cold water. "Gorge yourself with water," advised a physician once. The slightest chill indicates the prompt application of heat, either dry or

moist. Aching eyes should be bandaged with hot water, and the peculiar sensation women sometimes call by the name of "fidgets in the back or limbs," often the precursor of neuralgic troubles, can ordinarily be at once relieved by a bath and a rest.

### THE BORROWING HABIT.

BY LUCY ELLIOT KEELER.

Study hour was over in the Lakeside Seminary and a group of girls was chatting in the room of one of the students. She had been at the seminary but a few weeks, but already she was a favorite. A knock at the door was followed by the appearance of a pretty girl in hat and jacket, who touched her short, golden hair as she spoke to the girl who advanced to welcome her: "Laura, I have no small change today; will you lend me a quarter to appease the barber? You see these locks need trimming."

"Of course," laughed the other, going for her pocketbook, "and bring me a curl for interest."

The group of girls was silent as the door closed behind the borrower, and her steps died away down the hall. "Good-by, quarter," murmured one at last; and the others exclaimed, "It is a shame," and "We would not tolerate it in a less attractive girl."

"Olive never remembers to pay her debts," one of the company replied to Laura's looks of surprised inquiry, "and she has no scruples about borrowing. We sometimes have to do without chocolates, but not Olive. We are all her bankers."

Olive Thorne had never been abundantly supplied with pin money. She had little extra for candy and flowers and ice cream, but she cared greatly for those things, not only for herself, but to give to others. "Will you lend me a dollar?" she had said, timidly, one day to her roommate, and the prompt response had helped her over a difficulty. The next loan was only a dime, and when Olive spoke of returning it her roommate laughingly repulsed her. Olive borrowed a half-dollar one day of the friend she was walking with and treated three other girls to ice cream. She was a long time in repaying that loan, and to do it, at last, gave the money that should have been reserved for her laundry bill. She decided to use her credit at the laundry and pay at the end of the term. When Christmas came she had just enough money to buy her railroad ticket and to send a few choice flowers back to a favorite teacher. It was the week after the holidays that the above conversation took place.

As the group of girls spoke regretfully of "Olive's ways" the girl herself walked lightly down the street, dreaming no more of the unpleasant impression she had created among her companions than of the character she was devising for herself.

When Olive graduated from the seminary she tried to shake from her mind the remembrance of many little debts: a sheet of stamps, a knife which she had unfortunately lost, some society dues and a few dollars in small installments. She could not pay them then, but she would send some nice presents to the girls from her home. That would be a much pleasanter way for the girls to accept such dribblets.

Once at home, the girls' claims faded from her memory. She did the household marketing, and the household pocketbook was

often called upon to supply her with gloves and the newest style of stationery. Once a silver dollar fell from her brother's coat pocket as she brushed his clothes. "Just what I need," she exclaimed, half aloud. "I will borrow it." It did not trouble her much, a few weeks later, finding her father out of his office, to open his money drawer and take a small sum. "It is all the same," she said to herself, "I will pay the milliner, instead of having the bill sent to him."

Today the sweet girl face, which her schoolmates had found so winning, bears a hardened, careless expression. Olive Thorne has no friends and few seek her society. She finds it difficult to borrow even a new book from a neighbor; the clerks in the stores call her attention to signs which read, "No credit"; dressmakers have been heard to talk loudly in her presence about the sheriff; drafts are frequently sent from other towns to be collected from her by the local bank. Olive Thorne is distrusted by every one.

It is in vain for her to plead that, had circumstances been otherwise, she would never have erred. Conduct is only character made visible; circumstances only bring out the latent defects and do not create them. We prepare ourselves for sudden deeds by our reiterated choice of good or evil.

### SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

The story of Joseph is a special favorite with children. They will be interested in the simple Bible account, hard words being explained. But it affords so good an opportunity to make the Bible real and vivid, especially as connected with secular history, that it is well to use pictures and descriptions of Egyptian life so far as may be obtained. Read in the encyclopedia, Geikie's Hours with the Bible, Bible Dictionary, bound volume of the Century (illustrated article on Pharaoh, etc.), so as to describe to the children Joseph's surroundings. The *Sunday School Times* is giving many helpful articles for this purpose. Children who have been in Central Park, New York, will delight in knowing that the obelisk came from where Joseph lived.

Gen. 45 to 50 inclusive may be read with the children, with some omissions and the addition of descriptions and explanations. Make it plain to the children that Jacob's twelve sons and their families who went down to Egypt were the "Hebrew nation," "God's chosen people," the "Jews," "the children of Israel," the people about whom centers all the rest of Old Testament history. Have them notice how Judah was leader in all the plans of Jacob. He was the chosen ancestor of Christ. The lion is the king of beasts, the strongest and bravest of all. Jacob calls Judah's tribe "a lion," because Christ, the descendant of Judah, was to be King of kings and Lord of all.

*What to do.* A mother of five children writes: "My children delight in Bible stories, but they cannot or will not stand it to be talked to or read to more than an hour at most. They want something to do. I have heard of Sunday occupations. If it means suitable employment for children's hands please let me know about it. How can five children of different ages be interested and instructed at the same time?"

The following Sunday exercise, *Hieroglyphic Bible Verses* (the children like it all the better for the long name), was suggested by the memory of a book in using which we displayed our ability to read at three years of age. The

"reading" was accomplished by saying the words "is for" and naming the pictured object appropriate for each letter of the alphabet. "A is for ax" (picture of an ax), "B is for box," etc. This exercise, adapted to Bible verses, will be helpful to mothers of "five children of different ages," because the older ones and the younger ones are both interested by it.

The Bible verses, whose references are given below, are to be written on a number of pieces of cardboard. Write in a large, plain hand and omit from the verses the words contained in the list below, leaving large spaces in place of the omitted words. In these spaces pictures representing the omitted words are to be pasted. Let the children do the cutting out and pasting. Most of these pictures can be obtained in a few weeks from advertising pictures in papers and magazines and from old picture-books of the children. If one can draw of course it is better to have the blank spaces filled in by skilled fingers. The pictures, either pasted or drawn, may then be decorated by the paints or colored pencils so dear to childish hearts.

References and list of words (for pictures) for *Hieroglyphic Bible Verses*: Gen. 1: 26; 32: 5; 40: 11; Ex. 20: 17; Num. 22: 31; 1 Sam. 17: 34; Ps. 50: 11; Isa. 11: 6; Obad. 1: 4; Matt. 3: 12; 10: 16; Luke 3: 9; John 2: 14; 10: 12; 1 Tim. 3: 5. Cow, donkey, men, women, cup, hand, grapes, house, eyes, angel, sword, man's head, sheep, lambs, lion, bear, wolf, leopard, kid, calf, little child, eagle, nest, stars, fan, wheat, barn, a fire, fox, birds, serpent, dove, ax, tree, fruit, a church, shepherd, ship, anchor, boat, fish, mountains, children, a city.

#### Kindergarten sewing cards.

Do all mothers know that there are outline sewing cards for illustrating the Sunday school lessons? They are designed for primary Sunday school teachers, but mothers whose children do not have the cards in Sunday school can obtain them of the inventor and publisher, Mrs. R. G. Smith, 2528 East 22d Street, Minneapolis. Price thirty cents per year for single copies weekly; five or more copies twenty-four cents each.

#### Sunday school lesson symbols.

There is another set of helps for illustrating the Sunday school lessons in the shape of symbols cut out of cardboard and printed with pictures and texts. They may be used as patterns from which the children may cut out others from fancy colored paper or cards. The profit and pleasure are doubled if the child makes the symbol himself, crude though his effort may be. For prices and samples write to William H. Hart, 242-244 Chestnut Street, Philadelphia.

*Aunt Jane*: "Rob, dear, won't you try to be a real good boy today?"

*Rob*: "I will, aunty, for a quarter."

*Aunt Jane*: "Why, Rob! you wish pay for being good?"

*Rob*: "Well, aunty dear, you wouldn't have me good for nothing, would you?"—*Harper's Young People*.



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## CONVERSATION CORNER



[Private—to the Foreman: Please put in the dog team this week, so as to agree with this letter about the Eskimo which the mail brings me from California. Doesn't it fit exactly? Yours, confidentially, Mr. M.]

Dear Boys and Girls: This long snow-storm, though strangely unseasonable for the middle of April, is just right for the old captain and his komatik. Nothing would suit him better than to be out in a northeast blizzard with a hungry team of wolf-dogs—you know they are never fed until night, as they travel better with a supper of seal meat in prospect! He must have made good time over the Rockies if he brought this letter from California since we saw him last:

OAKLAND, CAL.

Dear Mr. Martin: Yesterday for the first time I had an opportunity to visit the Eskimo Village. My father and I had no difficulty in getting in by means of your card. The first thing we noticed closely was some dogs curled up in the sand. One of them was gnawing a hen's wing, but did not seem to be getting much nourishment out of it. [You don't understand their tastes, Fred—they would have eaten a pair of cowhide boots with delight!—Mr. M.] The rest were asleep. Near the dogs were six men snapping their long whips at a nickel that was partly buried in the ground. The one that whipped it out would get it. It took them five minutes to get it out.

We examined their houses. The tent used in summer is made of skins on a framework of poles. Near the tent were some enormous whalebones, also a seal spear. The winter huts were built in the form of a dome and were made of plaster of Paris to resemble snow houses. I went to Joe Losy's house, but he was not at home. There was a track outside, almost circular, with a cart which the dogs drew. The dogs looked very much like wolves. They pulled separately, each on his own strap, and generally went wherever they wanted to. The reindeer were about the size of a large Newfoundland dog. They had large feet to sustain themselves in the snow. They also had very long noses, which help them to scent danger a long way off. They had lost their horns and looked rather small.

Yours sincerely, FRED F.

You see by the picture that each dog hauls by his own "strap," all these sealskin traces, or *at-lu-nak*, as the Eskimo call them, being fastened to the *pe-tuk*, or line which connects the ends of the runners. The *petuk-dog* (just as we say the wheel horse) is about four fathoms from the sledge, while the head dog may be fifty feet away. Yes, they do go "where they want to," but when the skipper advises them with his long whip they generally want to go where he says—*ouk, ouk, ouk!*

A letter from Japan which comes at the same time (via San Francisco) inquires about Pomiuk, the lame boy who was in the Eskimo Village at Chicago and who started to go home to Labrador. I am anxious also to know about him and hope Captain Myles will improve this heavy snowfall to take a cruise to the north and get news of him.

Another foreign letter contains a sentence which may be a useful hint "to whom it may concern." The writer, a missionary in Asiatic Turkey, says that her little girl (I have her picture in my Corner album), in talking about American newspapers—you can guess which one—broke out with this:

"If the editor knows which is good and which isn't, can't he expel the printer when he doesn't print the right thing?" D. F. must mind his p's and q's! [Didn't I mind my p's when I promptly printed your private prefatory paragraph?—D. F.]

This reminds me of a sentence which D. F.

obliged me to leave unfinished two weeks ago. It was about Louis Kossuth, the great Hungarian statesman and patriot who died recently in Italy at the age of ninety-one. It seemed strange to read in a daily paper that "few now living recall his memorable visit to America in 1851," etc. Why, that was not very long ago—I remember all about it very well! From the time that he landed at Castle Garden—and since I began this sentence a gentleman from New York has called on me and described his enthusiastic reception there—his tour through the Northern States was a triumphal march, immense crowds gathering everywhere to see the famous exile and hear his words of wonderful eloquence pleading for his "suffering fatherland." Men wore hats like his (ever since called the Kossuth hat), and we boys declaimed extracts from his patriotic speeches.

I took my vacation in April (1852) so as to go and hear him, which I did in Northampton, where in the old church of Jonathan Edwards he addressed a vast assembly. Jenny Lind was there, and many of us waited afterwards to see her and to hear her say to her husband, as she got into her carriage, "This is too much for American people to bear in one day!" I bought of Hopkins, Bridgman & Co. (booksellers, not brokers) a one-dollar Hungarian Bond—"payable one year after the establishment of the Independent Hungarian Government"—which now lies before me, and I have somewhere one of the tiny flags which we all carried bearing the Hungarian and United States colors. Alas! the old hero never saw Hungary a republic, but now after over forty years of exile, when his body was taken back to his native land, he was honored by such a funeral as Europe has not seen before in this generation.

Excuse me for telling you all this, but I do wish you young Cornerers to get some thing of the enthusiasm of that time. One day in 1852, when several of us were discussing somewhat hotly Kossuth and his cause, all opposed me excepting my good old father, who kept saying, "That's right, my boy, stick to it!" I pass along the word to you. When any great question comes up, take the side of freedom, justice, patriotism, humanity, and stick to it—that side is right and will triumph sometime.

Now for a few Corner letters, almost at random:

EAST CONCORD, N. H.

Dear Mr. Martin: If it is not too late I would like my name on the Corner Stamp Exchange List. . . . We have had beautiful weather in March. We tapped a tree and the sap runs finely today. Yours truly, JOHN D.

Not very beautiful weather just now in April—how I would like to have had a taste of that maple sap and of its product when boiled down!

WORTHINGTON, MASS.

Dear Mr. Martin: We were very glad to read that you were to form a new list of Corner stamp collectors. Please put our names on. . . . Although it is quite cold we have a large woodpile and keep very comfortable.

Yours truly, EARLE and LAWRENCE R.

And yet I think their home is close by that town where the gentleman lived whose boyhood reminiscences of fearful weather I repeated to you three weeks ago.

BELOIT, WIS.

Dear Mr. Martin: . . . Here is a ? which we debated in our Grecian history class one day: Which was the greater citizen, Themistocles or Aristides? How is spring advancing in your city? We have had wind-flowers for a week or two now. But I believe you Massachusetts people do not know the wind-flower. It is about the earliest flower here; scientifically it is *anemone patens*.

Yours truly, JOSIAH W.

Plenty wind, but no flowers here! A company of girls were playing yesterday—so one of them reported—the game of "tea-kettle." The word selected was flower (or flour). When "it" came in one girl said, "The little tea-kettles are just beginning to appear," and all laughed at the idea of either flowers or tea-kettles appearing in the midst of such a blizzard! Here are two boys for stamps.

Mr. Martin

7½c

a pound for  
bread is four  
times as dear  
as 15 cents a  
package for

H-O Hornby's  
Oatmeal

Steam  
Cooked  
That's Why

H-O {Hornby's} Company, N. Y.  
Oatmeal

ASK Your  
Grocer  
for  
NONE-SUCH  
CONDENSED  
MINCE MEAT.  
Every package makes two  
delicious pies.  
Merrell-Soule Co., Syracuse, N. Y.

Miss Maria Parloa

is admitted to be a leading American authority on cooking; she

Says "Use

a good stock for the foundation of soups, sauces and many other things, and the best stock is

Liebig Company's  
Extract of Beef"

100 of Miss Parloa's recipes sent gratis by Dauchy & Co., 27 Park Place, New York.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the Congregationalist.

## The Sunday School

LESSON FOR MAY 6.

Gen. 50: 14-26.

### JOSEPH'S LAST DAYS.

BY REV. A. E. DUNNING, D. D.

No one will make the most of his early years who does not in youth consider his last days. A lesson on the old age of a good and great man is in place in the Sunday school and ought to be one of the most impressive and helpful.

Joseph, like Joshua, lived 110 years. But by far the larger part of each life is passed over in silence in the Bible records. Only those things are told of them which show their part in fulfilling the divine purpose of making a chosen nation. The Bible is no more a book of biographies than of history. The record of nearly half of the life of Joseph, fifty-four years, is crowded into thirteen short verses. But they clearly describe:

I. *The remote consequences of sin.* These brothers of Joseph were old men when they came back to Egypt from the funeral of their father. They had done already all that makes their lives memorable, but they had not by any means suffered all the consequences of their doings. The reconciliation between them and Joseph had been complete so far as he was concerned. He freely gave them his love, but they could not believe it genuine. They knew he loved his father, and so long as Jacob lived they felt safe, for their father's sake, from the ill-will which they imagined he held against them. But now that Jacob was dead and buried, their fears waked up. They said, "Joseph . . . will fully requite us all the evil which we did unto him."

The saddest consequence of wrongdoing another is the loss of faith in human goodness. We cannot help seeing in others reflections of ourselves. The evil that is in us we attribute to them also. The confession of these brethren was manly and honest. But why was it made now? Could reconciliation have been more complete than that when they first discovered that the brother whom they had sold as a slave was lord of all Egypt? He had welcomed them to his dominions, had given them the best of the land, had protected them for seventeen years, had gone up with them to their father's funeral. Could they have asked better evidence that he had forever put aside any purpose or desire for revenge?

But they could not believe the evidence of all these experiences. Joseph wept for their want of faith in him. It showed that his brothers were worth less to themselves, to him and to the world than he had hoped. Wrongdoing is self-destruction. Its memory and its consequences come back to plague one in his old age. It has stolen away a part of his life, and no forgiveness of man or of God will ever restore it. The sin to which one yields in youth, however sincerely repented of, results in eternal loss—a loss in the moral fiber of manhood. To break one of God's commandments is to bring calamity into one's future.

II. *The overruling providences of God.* "Ye meant evil against me; but God meant it for good," said Joseph. They meant to kill a boy, but God made them save a nation by that attempt. The compensation was not in themselves, but it was a blessing to their children. So good is God! There is a restraining power on wickedness from which bad men cannot escape. Joseph's nourishing of them and their little ones through all their declining years must have been a constant reminder of their villainy. They could not get away from it, and he could not remove their sense of it. But, in spite of them, it had proved a blessing to the world, to be far greater than he or they knew.

When one has repented of wrong, he can find comfort in this. God is bringing good out of evil. Out of sin and sorrow and pain, out of the seeming confusion and apparent defeat of good purposes and triumph of evil

designs, the plan of God is to evolve. History witnesses to that. Experience points to it. Let us not permit morbid views of life to abide with us. God will bring to pass what He pleases, and what He pleases is right.

III. *The fruits in old age of right living in youth.* What a gracious reward Joseph was receiving in his own character, though goodness and gentleness had become so completely a part of himself that he seems not to have thought of it. It appeared in:

1. A benignant mind toward men. He was above even a wish to harm those who had been his enemies. The only power over him of the wrongs which he had suffered was his grief that it had blinded the vision of his brethren so that they could not see his affection. He had been enriched by it. Trial is an interpreter to one who seeks to know God. Dr. C. L. Goodell once told me that he had called on his old teacher of the Scriptures, Dr. E. P. Barrows. The aged man pointed to the portrait of his wife who had gone before him to the better land and then to the Hebrew Bible beside him, and said: "I have studied the Bible in various languages. I have loved to teach it, and have rejoiced in my work all these years. But now the Bible has been translated by sorrow into the language of spiritual experience, and I understand it as never before." Joseph's brethren had lost but he had wonderfully gained by that strange trial which had shadowed so many of his years.

2. Honors from righteousness recognized. For thirteen years, the choicest of his youth, Joseph was either a slave or a prisoner. No doubt they seemed to him long and wearisome. But for eighty years he lived in honor. He had conferred great blessings on Egypt and on his brethren. His ripening age was rich with evidences of recognition of the services he had rendered. His children and his grandchildren grew up around him. Not the least of the rewards of virtuous and self-denying youth are the honors freely bestowed in age on those who have served their country well.

3. Faith in the future. Joseph constantly looked forward beyond his death in hope. He does not say that he himself hopes to live again. But the Egyptians believed in the immortality of the soul, and he desired that his body should be preserved as they were accustomed to do in hope of a resurrection.

But he was cheered by the expectation that he would continually be of service to his people. He left to them the legacy of his unburied bones, and they were a constant inspiration to the Israelites. "Joseph died, and all his brethren, and all that generation." "Now there arose a new king . . . which knew not Joseph." But the Israelites knew him. His body, waiting to be buried in Canaan, constantly kept alive the memory of his words, "God will surely visit you, and bring you up out of this land unto the land which He sware to Abraham, to Isaac and to Jacob." After more than two centuries of watching they started with Joseph's bones to do as he had said, and after forty years of wandering, and we know not how much longer waiting, his bones at last were buried at Shechem, almost in sight, perhaps, of the very pit into which ages before his brothers had cast him to die [Josh. 24: 32].

Surely Joseph's last days were his best days. So will be those of any one who has devoted his life to God's purpose and has both testimony and faith to assure him of the fulfillment of that purpose. Madame de Staël said wisely that happiness is found in prosecuting an enterprise in which we are conscious of making unimpeded progress. Schleiermacher said:

Unenfeebled will I bring my spirit down to life's closing period; never shall the genial courage of life desert me; what gladdens me now shall gladden me ever; my imagination shall continue lively, and my will unbroken, and nothing shall force from my hand the magic key which opens the mysterious gates

of the upper world, and the fires of love shall never be extinguished.

Whittier, on the verge of the unknown world, sang cheerily:

I know the solemn monotone  
Of waters calling unto me;  
I know from whence the airs have blown  
That whisper of the eternal sea.

As low my fires of driftwood burn  
I hear that sea's deep sounds increase,  
And fair in sunset light discern  
Its mirage-lifted isles of Peace.

The Psalmist said of saints:

They shall still bring forth fruit in old age;  
They shall be full of sap and green:  
To show that the Lord is upright.

### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Let the teaching of this lesson center about the thought of the Golden Text. Tennyson has phrased the thought in the lines:

All are but broken lights of Thee,  
Who only art eternal day.

The sunlight which pervades the universe has always been taken as the symbol of the divine light which may shine upon and through the human. This is the symbol which we may use for the child, trusting that in time the mind will translate it into a realized truth.

Draw a broad line on the board to suggest a long path. Let it go upward. Make broken places in the line and sketch masses of rocks to suggest chasms and obstructions in the way. Above draw yellow lines to indicate the rays of the sun. Lead the children to see that the sunlight may illuminate the whole way, lighting up the dark places and showing the way around or over the obstacles. Make plain the fact that the way is *safe*, and cannot be lost while the light shines upon it. Imagine a traveler passing over this way with his eye fixed upon the light ahead. The way can never seem tedious or uncertain or long to him, if he looks up to the sun which guides him onward.

Imagine the darkness of the lowlands, among the forest trees, and then the full light of day when the traveler gains the heights. How will it be when he reaches the top? Brighter and brighter unto the perfect day. But the traveler is not alone. Other travelers are before him and around him and behind. Can any man help any other? Suggest the lanterns which the climbers may carry to show some one who is behind the way. And those who have gone on can flash back their lights for those lower down. The little lights help to lead the way to the full light.

After the allegory has been told show its meaning. *The way of life* has hard places and pitfalls. There are big things in the way sometimes and dark roads. Was it a hard thing for Joseph to forget how his brothers had wronged him? How did the light of God help him? God sends His rain and His sunshine on the evil and on the good. He remembers all His people, even those who turn away from Him. He is a God of *forgiveness* and *mercy*, and one of the bright lights which a human life may shed is that which shines from a forgiving heart.

Speak of Joseph's full *forgiveness* of his brothers, giving the incidents of today's lesson. Write *Joseph* along the line made to suggest a path, with rays from the letters, among which *Forgiveness* is printed. Compare the life of Joseph and other noble men to the lights of the lanterns which travelers use to help others along the way. The Bible gives us many such lights by the way. Speak of the prayer of Jesus for those who were bringing Him to a cruel death. Write among the rays drawn at the top of the board, "Father, forgive them." Review the qualities which have been spoken of before as belonging to Joseph and speak of him as growing more *faithful* and *forgiving* and *loving* to the end. Then teach the Golden Text and leave the lesson with the thought that Joseph's life, or any life, grows brighter and brighter because it is full of light from above.

# PROGRESS OF THE KINGDOM. THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY.

Prosperous as the work of our C. S. S. and P. S. has been in the past, it has rarely had a better year than the one now closing. Both in its business and in its missionary service it has shown itself eminently the servant of the churches. The sixty-second report, presented at its annual meeting April 16, is full of encouragement; and yet it is not without its dark side, owing to financial conditions.

During the past twelve months forty-eight superintendents and missionaries have been employed, of whom twenty-two have served the entire year, while twenty-six have devoted from one to eleven months to the interests of the society. An aggregate of the time put into the work by these men amounts to thirty-four and one-half years of service—seven years more than has ever been reported for any previous year. The fact that during the year representatives of the society have traveled more than 400,000 miles shows how large must be the extent of territory under its supervision. Besides the workers above mentioned the C. S. S. and P. S. has co-operated with other home societies in the employment of men in the West and South, and the work has in these cases been strengthened by union. The series of missionary rallies in various Eastern States have brought the various departments of our home work and their interdependence before the churches.

The number of new Sunday schools organized during the twelve months is larger by 105 than the record of the previous year, amounting to 545. California, as last year, heads the list, reporting sixty-one new schools, Minnesota comes next with forty-seven, Washington has forty-five, Alabama thirty-nine, and so on. About 125 schools have been reported as reorganized after having been closed for a time. It is estimated that the society has now a grand total of 1,242 Sunday schools with a membership of 60,274. Between fifty and sixty Congregational churches have been organized during the past year out of schools planted and sustained by the C. S. S. and P. S. In six years the total number of such churches has amounted to nearly 350.

The editorial and business departments have been no less successful than the missionary, although we have space only to mention them briefly. Some changes have been made in the editorial rooms. Mrs. G. M. Boynton, who has conducted the *Wellspring* for ten years, felt it necessary to resign, and Mr. Willis Boyd Allen has become its editor. The publications of the society have so greatly increased that a larger force of workers was needed and the office of managing editor was created. The business department presents a gratifying financial report. Our Chicago correspondent writes: "The bookstore in Chicago never looked more attractive than now and its patrons have never been better satisfied with the help it gives them. The establishment of such a center of business and missionary work in the Interior has contributed not a little to our growth as a denomination."

This society has suffered less from the business depression of the past year than most missionary organizations, but it is obliged to report a deficit and the financial outlook has none of the hopeful features of a year ago. As compared with the preceding year the receipts from churches, Sunday schools and other donors have fallen off to the extent of \$2,147.34, while at the same time, owing to the growth of the work, the expenses of the past twelve months have increased more than \$7,000. Thus the total expenditure for the year has been \$71,319.21 and the total receipts \$59,232.60, but by the use of certain available funds received as bequests during a previous year, and owing to the fact that the period began with a larger balance than usual, the deficit at the close of the twelve months is but \$2,441.04. In order that the society should not begin its new year with a debt, action was

taken at the annual meeting for the appropriation of \$5,000 from the business department. This does not, however, release the churches from their responsibility, and the grave fact still remains that if they do not give more generously in the coming year it will be necessary to retrench. Speaking of this matter the report says: "We are not manufacturers but cutters. If the cloth shrinks, we cannot cut so many coats. Either we must have more cloth or provide fewer garments. Which shall it be? It is for the Congregational churches of the land to answer."

## THE WORLD AROUND.

**Christian Fraternity.** A remarkable feature of the Methodist Bengal-Burmah Conference, recently held in Calcutta, was a visit from His Grace, Dionysius Latos, Greek Archbishop of Zante. This distinguished gentleman was a prominent figure in the Parliament of Religions. Returning home by way of China and India, he met Bishop Thoburn on his journey, who invited him to attend the conference in company with the pastor of the local Greek Church. Something of the fraternal spirit which prevailed in Chicago characterized his earnest and friendly address at this Methodist conference, probably the first that ever received a Greek archbishop. Although he remarked privately that Bishop Thoburn was not a real bishop, he bestowed upon him when taking leave the apostolic kiss. At the request of Bishop Thoburn he gave the conference Paul's sermon to the Athenians in the apostle's own words and in a powerful manner. In resolutions passed in his honor his Methodist brethren promised significantly to "pray for God's richest blessing upon him and the branch of the Church of Christ which he represents." The Bengal-Burmah Conference, by the way, brought together a strangely heterogeneous company, eleven different nationalities being represented by twenty-one ministers.

**A Children's Meeting in London.** The Guildhall, London, was the scene of an interesting gathering in March, when the juvenile collectors of the British and Foreign Bible Society, to the number of 3,000, celebrated the ninetieth birthday of the institution, the lord mayor presiding. In promoting religious liberty and similar benefits, the past record of the society is remarkable and yet its vitality has not abated and continued development is going on. Rev. G. R. Young gave the young people a charming account of how the Bible was translated into the language of the Red Indians and the changes which had been wrought among them by the introduction of God's Word. A little girl, who was then introduced as the great great-granddaughter of Rev. Thomas Scott, the renowned commentator of the Bible, stood on a chair and made the first cut into the society's birthday cake, on view in front of the dais. A cake, weighing as many pounds as the society may be years old, is cut on the anniversary day and distributed among the guests. On this occasion it weighed ninety pounds. As a sequel to the speeches this was the crowning feature for the young people.

**General Booth's Jubilee.** This is the jubilee year of General Booth's Christian life, and an order has been issued for general rejoicings and celebrations in the Salvation Army. It is proposed to raise a jubilee thanksgiving fund of \$250,000, to be divided among such branches of the work as their great leader may consider in need of special aid. He suggests as additional means of celebration an international congress of the army, to be held next July, at which officers and soldiers from every part of the world shall be present, a week of reconciliation and a jubilee campaign conducted by the general himself throughout the United States and Canada during the coming autumn. Another object for special effort is the addition of 1,000 officers to the staff and of 50,000 juniors to the members of the army in Great Britain.

General Booth proposes to raise the \$250,000 to \$350,000 by adding to the jubilee fund an estate recently bequeathed to him, which is likely to produce \$100,000.

## Y. P. S. O. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, May 6-12. Lessons from the Lives of Great Missionaries.*

With a little foresight and preparation this may be made one of the most useful meetings of the year. Emphasize, in the first place, the value of missionary biography as a quickener of interest in missions. The work of evangelizing distant regions sometimes seems vague and remote. We think of it simply as a cause which we ought to forward by our prayers and gifts. But once admit the personal element and dry statistics glow with suggestion. Great tracts of land are no longer so many square miles, but we are interested in their physical features, in the climate and in the peoples, simply because we have come to know some one who has gone thither as a herald of the cross. It is coming to be recognized that there is no better way of learning secular history than by taking some single period and grouping its events and scenes around some prominent figure. The same is true as respects the history of the kingdom of God. What would Biblical history be without Moses and Joshua, and David and Paul? So, if you would feel a deep concern in the progress of Christianity in India, study one or two men like Henry Martyn or Archibald Duff or Adoniram Judson, who were influential in establishing it there. If you want to know about Africa, select Hannington or Mackay. Would you be informed respecting the advance of the faith along our Western frontier, read the story of Joseph Ward's devotion to Dakota or of Sheldon Jackson's to Alaska.

In this way we not only become vitally interested in foreign missions but we gain an intelligent and sympathetic understanding of the problems involved in the great work of evangelizing the nations. We see why the kingdom advances so slowly as sometimes to try the patience of those who are not satisfied with anything but immediate results. We see how the missionary has to adapt his message and his methods to local conditions. We learn how comprehensive and varied is his work. We see that besides uttering the words of the sweet invitation, "Come to Jesus," he must patiently, but persistently, strive to build up a Christian civilization.

Then, again, we get a personal impetus from the lives of great missionaries. A missionary does not have to be so very great, provided he is good and true, to yield us this inspiration. On the one hand, we find, provided they have an honest biographer, that they are not so very different from other people, that they get wearied and disheartened, that they are not spared altogether friction and worry, that they have to work out their own salvation just as we do who stay at home. On the other hand, their willingness to leave friends and native lands, to suffer many privations, their devotion to Christ, their joy in His service, must be an incentive to us to cultivate the same spirit wherever our lot is cast. Thank God, then, for the lives of missionary heroes. They speak to us of self-sacrifice and heroism. They thrill us with a desire to follow in their footsteps.

## SOME MISSIONARY BIOGRAPHIES WHICH YOUNG PEOPLE SHOULD READ.

Samuel Crowther, William Carey, Henry Martyn, Robert Morrison, David Brainerd, Robert Moffat, Bishop Patteson, James Hannington, David Livingstone, James Chalmers, Thomas Comber, John Williams, James Calvert, Griffith John, John G. Paton, John K. Mackenzie, James Gilmore, Alexander Mackay, Cyrus Hamlin, Asa Turner.

*Parallel verses:* Acts 4: 8-12, 18-20; 5: 27-29; 8: 1, 4-6, 26-40; 12: 5; 16: 6-10, 22-34; 21: 10-14; 27: 21-25, 42-44; 28: 16, 30, 31.

## Literature

## BOOK REVIEWS.

## THE UNITED STATES NAVY.

This attractive work is a history and it almost may be termed a romance also. The first volume is out and it covers the period from 1775 to 1815. The author is Mr. E. S. Maclay, who has spent nine years in careful preparation for his task, having made diligent researches in England and France and having enjoyed opportunities of consulting many official archives as well as private papers which have not before been accessible. He even had the privilege of the suggestions of the late Admiral Sir Provo Wallis, who was second lieutenant in the Shannon at the time of her famous action with the Chesapeake and who survived until 1892. His work is a comprehensive résumé of our naval career. It goes into details fully but is not overloaded with figures. It is well arranged and full of information, and a scholarly production throughout.

But it also is more interesting than most novels. It contains many thrilling personal experiences and the accounts of such exciting events as the conflicts between the Bonhomme Richard and the Serapis, the Constitution and the Guerrière, the destruction of the Philadelphia after her capture by the Tripolitans, the battle of Lake Erie and the remarkable cruise of Captain David Porter in the Pacific in 1812-14. Not the least interesting feature of the work is the light which it throws upon the build and other characteristics of our naval vessels and the superior seamanship of American naval officers.

Such a work is an important contribution to our national historical literature. It also will do a good service in promoting intelligent patriotism and public spirit among its readers. Boys and young men will relish it and be benefited greatly by reading it. Although it exhibits plainly the remarkable successes of the navy during the period considered it does not depreciate any enemy or indulge in empty boasting. The volume is illustrated with pictures of famous vessels and battle scenes and with maps and plans whenever necessary. [D. Appleton & Co. \$3.50.]

## CARTIER TO FRONTENAC.

The longer title of this volume—which is another example of the rich fruitage of Mr. Justin Winsor's indefatigable historical studies and labors—is *Geographical Discovery in the Interior of North America in its Historical Relations, 1534-1700*. It deals mainly, of course, with the successive endeavors of the French to explore, conquer and colonize this country. Cartier, Champlain, Hennepin, La Salle, Frontenac and such men are the actors in its slowly unfolding drama and the old story is retold by a master with an intelligent explanation of motives and methods and an effective grouping of details which scholars of such subjects will appreciate. It is not a popular work in the sense of having been composed with a view to a large circulation among people in general. It is intended primarily for historical students sufficiently far advanced to appreciate scientific scholarship. Nevertheless we shall have been much mistaken if many others into whose hands it may fall do not read it with relish and more than once.

The special feature of the work is its cartographical illustrations. These are drawn

from contemporary sources and possess unique and unerring interest. Most readers probably will learn with some surprise that there are so many of these old maps and charts relating to the subject. There are other illustrations, portraits, fac-similes of antique sketches, etc., but the maps drawn and used by the early explorers are most numerous and suggestive. It is exceedingly interesting and profitable to study them and to observe how the outlines of the country, both internally and along the coast, gradually were mastered and recorded. In this particular peculiarly the volume is a treasure-house of information. As a learned and well balanced summary of the history of exploration in the region described and during the period covered, which brings out alike the personal characteristics of individuals, the policies of nations, the interblending of religious and political motives, and the vicissitudes of the experiences of the successive explorers and campaigners, the work is not likely to be surpassed. Much of what Parkman has done so well at length Mr. Winsor has done equally well in brief, yet with more attention to the value of ample illustration by maps. [Houghton, Mifflin & Co. \$4.00.]

## HISTORY OF THE MENTAL GROWTH OF MANKIND IN ANCIENT TIMES.

The four handsome volumes of this elaborate work, which is from the pen of Mr. J. S. Hittell, undertake to describe about all which is worth description in human history down to the times of the early Christians. This is a huge task and impossible to be accomplished in so small a compass except in a kind of condensed summary, which is what is here afforded and which is necessarily conspicuously terse in style. It will remind the reader of Mr. Herbert Spencer's productions in the same vein but it is more concise than they are. The author's point of view seems to be that of a would-be impartial and thorough investigator who nevertheless here or there goes astray where there is no need of so doing. Any well-informed reader of the chapter on Early Christianity will notice a number of instances in which the author falls into more or less pronounced inaccuracies.

For instance, he says that "the Christianity of our time is a group of creeds, each of which, through its adherents, claims to be the doctrine taught by Jesus, and denies the divine authority of the others. The most notable of these creeds are that of the Roman Catholics, that of the Greek Catholics, that of the Trinitarian Protestants, and that of the Unitarian Protestants." The inexactness of such a statement is at once evident upon examination. The author asserts substantially that Christianity consists of a group of creeds, that each of the four religious divisions named has one recognized, authoritative creed and that each of these four representative creeds claims, or is claimed, to be the doctrine taught by Jesus and denies the divine authority of the three other creeds. But Christianity, strictly speaking, is neither a group of creeds nor a single creed but a life. Moreover if it may be spoken of loosely as "a group of creeds," what does the author mean by "creeds"? Does he mean denominations of believers? They sometimes deny each other's divine authority but they never claim to be doctrines. Does he mean statements of systems of religious belief? Then he should know that at least two of the four

divisions named by him have more than one such creed and that another of the four has, as a body, no such creed at all. Nor do the different creeds usually deny one another's divine authority, although several include clauses of a controversial tone.

The value of the author's work lies in the multitude of facts which he has gathered from a large number of authorities, archaeological, ethnological and others, and in the evidence of the manner of the operation of natural laws and social customs as they have existed from age to age. He follows mankind from its vague time, place and manner of origin up through savagism and heathen barbarism to the time and the degree of the influence of Judea and Greece and on through the period of Roman supremacy into that of the early Christians. The development of tools and industries, of agriculture, mining and inventions, of political organizations, of intellectual culture and of religious ideas is traced clearly and with ample illustration, and the conclusion suggested is that the progress of our race has been upward even if slow. Mr. Hittell strikes us as an indefatigable collector whose volumes are storehouses of facts, but who makes too little use of his facts in the way of drawing conclusions and whose conclusions, when drawn, are sometimes as mistaken as that with which the last volume closes, i. e., "that there have been no miracles, that Christianity is a product of evolution, and that within the range of human observation the domain of natural law has never been disturbed by supernatural interference." Mr. Hittell should be less positive for many scientists and philosophers of distinction have declared his position unsound. [Henry Holt & Co. \$6.00.]

## RELIGIOUS.

Prof. Carl von Weizsäcker's work, *The Apostolic Age of the Christian Church* [G. P. Putnam's Sons. \$3.50], has been translated from the second and revised German edition, by James Millar, as a volume of the English Theological Translation Library. Prof. A. B. Bruce, D. D., has furnished the preface and edited it. Professor Weizsäcker is famous in the circles of Biblical study for his great learning and general good judgment and his opinion upon critical points is highly respected. There are topics, such as the doctrine of the resurrection, upon which he seems to shrink from the positiveness of belief common in the church. Indeed, he takes the ground openly, although not in any arbitrary spirit, that the resurrection was imaginary. But his work is helpful to students of the Bible, especially of the Acts. He deals suggestively with many points related to the origin of the early church and writes always in a scholarly and devout spirit.

The second series of the Select Library of the *Nicene and Post-Nicene Fathers of the Christian Church* [Christian Literature Co. \$4.00] grows steadily and the seventh volume, just issued, is devoted to St. Cyril of Jerusalem and St. Gregory Nazianzen. Dr. E. H. Gifford has edited the lectures of Cyril and the orations of Gregory have been translated by Rev. C. G. Browne and Rev. J. E. Swallow. There are all necessary introductions, notes, etc., after the manner followed in the six preceding volumes.

Rev. David Burns of Glasgow is the author of an enjoyable and devotionally stimulating little book, *Sayings in Symbol* [Hodder & Stoughton. 88 cents]. It contains a

series of short essays suggested by Biblical figures of speech, and its fifteen chapters bear such titles as The Garden Grave, Highway Bells, Strange Leading, A Tented Field, etc. The author puts familiar and even homely truth into fresh and appealing forms and the heart of a loyal Christian friend and teacher beats behind every chapter which he has written.

We have received *Revival Kindlings* [Cincinnati: The Revivalist. \$1.00], by Rev. M. W. Knapp. We believe heartily in revivals and in plain, vigorous, appealing preaching and religious literature. But they must be wise and tender and not sensational in the boisterous sense. For this reason we hesitate about commending this volume. It contains many good things and some foolish ones. Its spirit too often is more like that of the glib, indiscreet and superficial evangelist than that of the solemn, humble, reverent winner of souls. We know nothing of the writer and will not condemn him or his methods. But we can only commend his book in a guarded and qualified sense.

## STORIES.

The English fen-country near Ely is the scene and the period perhaps half a century ago the time of *Cheap Jack Zita* [J. Selwyn Tait & Sons. \$1.25], by S. Baring-Gould. It is a fresh, picturesque, striking story, full of spirit, vivid in the delineation of character and apparently reproducing faithfully the manners of a time now gone by and not likely to be revived. That they are primitive and at times coarse does not diminish the attractiveness of the picture. Now and then the author forgets himself a little and allows his actors to speak for the moment in phrases of improbable modernness, and some of the baser elements of our common humanity are very prominent throughout. But it is a strong story and full of real interest, and it leaves a good impression.

So does *A Man of Today* [J. B. Lippincott Co. \$1.00], by Helen Mathers. It is a brilliant, dramatic story, on the whole, in spite of tedious passages and an excess of details. But there is not a commonplace character in it. Even the dull people are entertaining in their very naturalness, while the others cause sparks to fly, so to speak, most of the time. The author has preached a solemn sermon to thoughtless, low minded society people by means of a decidedly effective novel, although she deals with evil in one or two common forms with a plainness which would be unwholesome but for the firmness of her grasp, the constant healthy contrast with noble, generous, unsuspecting character, and the ultimate turning to ashes of the apples of Sodom.

Sometimes a short, graphic story really is more of a book than many more elaborate and pretentious literary constructions. Such a one is *The Flight of the "Swallow"* [A. D. F. Randolph & Co. 75 cents], by Emily M. Morgan. It is a simple little story, told with tenderness and spirit, impressing some wholesome lessons in an unpretending but effectual manner, and sure to give pleasure to the reader. It also is bound and illustrated prettily. — *Aschenbrödel* [Thomas Whittaker. 50 cents], by Mrs. G. A. Paul, is even simpler and more unpretending, if possible, without being much less touching and impressive. It also will stimulate the better nature of each reader and help to soften hard places in the world. It is a sketch of child life among the poor, but there is hardly anything to it as a story.

But there is enough to touch the heart. — Mrs. W. B. Carpenter, wife of the Bishop of Ripon in England, in her *Fragments in Baskets* [J. Selwyn Tait & Sons. \$1.25] has gathered into a volume a dozen short sketches, all animated and entertaining, and some even fanciful in form, and all actuated by a higher purpose than merely to interest the reader. Young people will find in them some suggestions of advantage when face to face with trials and temptations.

## MISCELLANEOUS.

Here is another of Dr. C. C. Abbott's delightful open-air books, *Travels in a Tree-top* [J. B. Lippincott Co. \$1.25]. The author is keenly sensitive to the varying moods of nature and possesses a descriptive power so skillful that he is able to put the reader at once *en rapport* with himself and with lake or river, field or forest as he sees it and interprets it. Moreover from him birds and animals withhold no secrets and to be in his company is to enter the interior of a region unexplored, except upon its outer edges, by most of us. The single chapter on The Building of the Nest is worth the cost of the book. — Olive Thorne Miller is a worthy companion of Dr. Abbott in searching out and describing the treasures and even the secrets of the natural world. Mrs. Miller pays more attention relatively than Dr. Abbott to birds, and her new volume, *A Bird-Lover in the West* [Houghton, Mifflin & Co. \$1.25] consists of studies all of which were made in the Interior or the remoter West. Several of the chapters have been printed already in one or another magazine or journal. They compose a fascinating volume of fact and inference, soberness and fun, about birds and flowers.

Mr. Richard Harding Davis's sketches, five of them, which many of our readers must have enjoyed in *Harper's Monthly*, are out in a volume called *Our English Cousins* [Harper & Bros. \$1.25]. They fix attention specially upon races, election experiences, student life, society life and the life of the London poor. But they describe much more than their titles suggest. They are remarkably true to life. We never have met with any other descriptions of the same kind which are equal to these. Moreover, they are fascinatingly written. The book has a few illustrations although it hardly needs them.

In the *Bibliotheca Sacra* [E. J. Goodrich. \$3.00] Prof. E. J. Wolf explains in part the debt which culture owes to Christianity. Prof. G. F. Wright calls attention interestingly to The Adaptations of Nature to the Highest Wants of Man. Rev. T. S. Potwin concludes his paper on The Composition and Date of Deuteronomy. Dr. W. H. Ward studies The New Testament Doctrine of the Relation of Christ's Death to the Old Testament Sacrificial System concluding that little or nothing in the way of a theory of the Atonement is furnished. Rev. J. H. Ross considers The Hymnody of Foreign Missions giving the results of some of his special studies in an entertaining article. The Arabic Press of Beirut, Syria, is Mr. John Orne's subject. It is a press established by missionary influences and he explains its usefulness. Rev. D. L. Leonard offers a review of A Century of Foreign Missions in India, and the last article is a portion of a translation by Prof. C. J. H. Ropes of an essay by Prof. Theodor Zahn on The Adoration of Jesus in the Apostolic Age. Mr. Berle's department of Semitic notes is full

of interest and the book notices also deserve commendation.

The *Presbyterian and Reformed Review* [MacCalla & Co. \$3.00], for April is a very strong number. Pre-eminently current articles are The Sabbath-school Movement of To-day, by Dr. E. T. Bromfield, The Ecclesiastical Situation in Scotland, by Dr. N. L. Walker, and Christian Beneficence and Some New Theories Affecting Property, by Dr. D. R. Breed. The first is a comprehensive study and analysis, of course with special reference to the Presbyterian body. The second is full of valuable information which few Americans possess. Dr. Breed discusses the theories which Dr. Herron recently has been urging, making the criticism that they lack practical applications. Prof. W. H. Green furnishes a long and elaborate paper, Klostermann on the Pentateuch, in which he points out with great acuteness the valuable or mistaken features of Professor Klostermann's positions. Other articles, each able in its own line, are Prof. J. I. Good's The Witness of the Reformed Church of Germany against Rationalism, Prof. N. M. Steffens's The Principle of Reformed Protestantism and Foreign Missions and Prof. H. W. Hulbert's Political Science and Christian Missions. The editorial and review departments are well maintained.

We take pleasure in calling attention to the April issue, the first, of the *New England Kitchen* [New England Kitchen Publishing Co. \$1.00], of which Miss Anna Barrows and Mrs. E. M. H. Merrill are editors. It is intended "to form a connecting link between home and school kitchens; . . . to bring new and revive old ideas, to encourage thoughtful experiments with foods, to point toward real economy and discourage waste, and to help keep our kitchens out of the ruts into which the best invariably sink without some stimulus." This number is historical and practical, broad in range but also careful of details, diversified, bright and sensible throughout. It ought to find many readers and do a valuable work. — The *Prospect Union Review* [Cambridgeport: Prospect Union. 50 cents] is a semi-monthly magazine issued by Harvard's Extension and Settlement at the Prospect House. It has some appropriate general articles and some setting forth the work of the settlement and similar institutions. Among the contributors are Dr. McKenzie, J. G. Brooks and R. E. Ely.

## NOTES.

— Brentano's *Book Chat* will appear no longer. Its subscribers will receive the *Literary News* instead.

— George Macdonald has just finished a new novel. It will be published first as a serial in some magazine.

— The Boston Public Library contains about four hundred and forty books which once belonged to General Washington.

— The *Arena* hereafter is to be enlarged from 128 to 144 pages monthly. This change will render it the largest monthly review issued.

— Marie Corelli's story, *Barabbas*, which we remember praising highly when it appeared perhaps a year ago, has passed through four editions in England in its three-volume issue and now is out in a cheaper form to meet the continued demand.

— Thomas Hardy says that he has more material in his head and his note-book than he ever can use. If he proposes to keep on writing, and no man can do better work in his line when he chooses, it is much to be hoped that he will abandon his present ten-

dency to make social impurity so large an element in the plots of his stories.

—The American Press Co. of Baltimore, has just secured possession of a copy in good preservation of the very scarce original edition of E. A. Poe's first book of poetry, called *Tamerlane and Other Poems*. Only two other copies seem to be in existence, and one of those, which is in the British Museum, is imperfect. The other of the two has been sold within two years for \$2,500. This newly discovered copy is offered to collectors for \$1,625 before being put upon the market when its price will be raised considerably.

#### BOOKS OF THE WEEK.

*Silver, Burdett & Co. Boston.*  
SKETCHES OF CONGREGATIONALISM IN RHODE ISLAND. By Rev. J. G. Vose, D.D. pp. 236. \$1.00.

*Littell & Co. Boston.*  
LITTELL'S LIVING AGE. Vol. 200. pp. 824. \$2.75.

*Charles Scribner's Sons. New York.*  
ARDIS CLAYDEN. By Frank R. Stockton. pp. 498. \$1.50.

THE INCARNATION OF THE SON OF GOD. By Charles Gore. pp. 295. \$1.50.  
OVERHEAD IN ARCADE. By Robert Bridges. pp. 133. \$1.25.

*G. P. Putnam's Sons. New York.*  
SEVEN THOUSAND WORDS OFTEN MISPRONOUNCED. By W. H. Phyle. pp. 874. \$1.00.

*Thomas Whittaker. New York.*  
CHRISTIANITY AND EVOLUTION. By James Iverach, D.D. pp. 252. 75 cents.

*American Book Co. New York.*  
FIRST LESSONS IN OUR COUNTRY'S HISTORY. By William Swinton. pp. 208. 48 cents.

*Thomas Y. Crowell & Co. New York.*  
SOCIAL REFORM AND THE CHURCH. By Prof. J. R. Commons. pp. 176. 75 cents.

*Henry Holt & Co. New York.*  
THE PRISONER OF ZENDA. By Anthony Hope. pp. 226. 75 cents.

*I. Kohler. Philadelphia.*  
GERMAN FOR AMERICANS. By Dr. Jacob Mayer. pp. 219. \$1.00.

*Aiken Publishing Co. Aiken, S. C.*  
SLAY AND MOSLEM. By J. M. N. Brodhead. pp. 301.

*Cranston & Curtis. Cincinnati.*  
BETWIXT TWO FIRES. By J. J. Wray. pp. 283. 90 cents.

#### PAPER COVERS.

*J. Selwin Tait & Sons. New York.*  
THE SOUL OF THE BISHOP. By John Strange Winter. pp. 310. 50 cents.

AMERICANS IN EUROPE. By One of Them. pp. 241. 50 cents.  
THE DOOMSWOMAN. By Gertrude Atherton. pp. 283. 25 cents.

*E. P. Dutton & Co. New York.*  
THE FACE OF CHRIST. By Katharine P. Woods. pp. 24.

*International News Co. New York.*  
ADELA'S ORDEAL. By Florence Warden. pp. 307. 50 cents.

*Henry Holt & Co. New York.*  
REPORT ON GOVERNMENTAL MAPS FOR USE IN SCHOOLS. pp. 65. 30 cents.

*Hubbard Publishing Co. Philadelphia.*  
PICTURESQUE HAWAII. By Hon. J. L. Stevens and Prof. W. B. Oleson. Parts I-IV. 25 cents each.

*The Bancroft Co. Chicago.*  
THE BOOK OF THE FAIR. By H. H. Bancroft. Part III. pp. 40. \$1.00.

#### MAGAZINES.

MARCH. AMERICAN FOLK-LORE.  
APRIL. GODEY'S.—BIBLICAL WORLD.—NINETEENTH CENTURY.—BIBLIOTHECA SACRA.—PULPIT.—MUSIC REVIEW.—FORTNIGHTLY.  
MAY. QUIVER.—FRANK LESLIE'S.

#### TWENTY-FIVE YEARS OLD.

Right heartily and happily did the Boston Congregational Club celebrate, in Music Hall last Monday evening, its twenty-fifth anniversary. Flags and streamers in profusion gave the hall a picturesque and patriotic appearance. Large silver figures, 1869-1894, glistened on their dark background in an environment of red, white and blue, while at the opposite end of the hall the silver letters, C. C., answered back, flanked by a large banner lettered, "Greeting to all." As the 800 ladies and gentlemen partook of the supper they were entertained by the Germania Orchestra, and as the literary exercises proceeded they were interspersed with delightful vocal music by the Schubert Club, which sang among other fine selections an ode written for the occasion by Mr. C. B. Botsford, and led the audience in the Congregational Hymn, also a special contribution to the evening's program by another member of the club, Mr. G. B. Putnam.

It was natural that Boston, the mother club, should want to have as many of its fifty daughters present as possible to grace its birthday, and to the invitation extended to all the New England clubs and the club in New York there was general response, as this list of guests present shows:

Rev. Albert W. Moore, Essex; Mr. J. F. Montgomery, North Bristol; Rev. Charles M. Southgate, Worcester; Hon. Thomas P. Barnefield, Rhode Island; Mr. Dwight Loomis, Connecticut; Rev. J. G. Merrill, D. D., Portland; Mr. S. S. Marples, New York; Mr. J. D. Miller, Fitchburg; Rev. L. Clark Seelye, D. D., Connecticut Valley; Prof. William E. Chandler, New Haven; Rev. F. A. Warfield, Old Colony; Mr. Charles A. Haskell, Newton; Mr. Charles U. Bell, Merrimac Valley; Rev. R. J. Kent, Brooklyn; Rev. George E. Hall, D. D., Pascataqua; Mr. Frank W. Wyman, Old Boston; Rev. William Walker Jubb, Fall River; Mr. John H. Appleton, Cambridge.

President J. A. Lane, in introducing the speakers, dwelt in a pleasant vein on the significance of the adjective Congregational in the club's name, called to mind its founders and set forth the objects for which it was called into existence, which it has already promoted and which it should continue to pursue. He presented Rev. A. W. Moore, who spoke for the oldest daughter of the club, the Essex, formed in 1872, and he in turn was followed by Mr. S. S. Marples of New York, representing the club in that metropolis.

From this purely congratulatory strain the next speaker, President G. Stanley Hall, deviated entirely, but did not fail to delight his audience with a clear and suggestive statement of what present day researches in the psychological laboratories are establishing as scientific truth. He showed how these conclusions of investigation re-enforce the theistic and Christian position, bringing to the preacher, in a different phraseology to be sure, re-enforcement in the inculcating of old doctrines, such as the damage wrought by sin, the absolute necessity of obeying conscience, the mystery and sacredness of life, especially of the years of early manhood and womanhood, the central and influential place which the human heart occupies, determining as it does the issues of life, the immanence of the divine presence, the universal presence of law and of a directing mind, goodness and love above everything else.

Dr. McKenzie was the last speaker and in his own masterly way reviewed rapidly the twenty-five years just reaching their close, pausing to mention the Congregational churches in old Boston a generation ago, all of which, except Park Street, have moved into different edifices and localities. He lingered in loving remembrance upon the ministers of those days, recalling their elements of power and their admirable personal qualities. He defended them from the charge of being narrow and behind the times, either as respects theological or sociological progress. The present has grown out of the past and is but an expansion of ideas then abroad in men's minds and already put in operation. He avowed himself to be an ardent Congregationalist and urged the young men among his hearers to lend their strength to the churches and to appreciate the great opportunities for service which the present time offers.

#### MIDDLEBORO OLERGYMEN SPEAK THEIR MINDS.

In justice to the churches and ministers of Middleboro, Mass., who are naturally disturbed by the recent utterances of Rev. W. B. Hale, an Episcopal rector, in reference to the religious condition of that place, we willingly insert this dignified protest:

Whereas, Rev. W. B. Hale, rector of the Chapel of Our Saviour in Middleboro, has seen fit, over his own signature, to issue "a general affirmation" of his attack made in the *Forum* of March upon the spiritual condition of Middleboro, we desire to make the following statement:

1. That while we sympathize heartily with the cause that Rev. W. B. Hale has at heart, the cause of church unity, we deeply regret that his sympathies should lead him to misrepresent the religious condition of our town, and to mislead the public into believing that Middleboro is characterized by "a division of its religious life" that is hurtful to the progress of the kingdom of God.

Middleboro is singularly free from "denominational divisions, misunderstandings and bitterness." Its "half a dozen sects" do not stand in one another's way, trespass on one another's territory, nor divide the people in such a way that their support is a precarious one. Each has its own work to do and does it with the best of feeling toward the others. To "rejoice in the privilege and honor of leading a righteous warfare against that organized division which wars upon our prosperity, our religious progress, the happiness of our social life and the unity of our homes" is to rejoice in a perverted vision that is painful to those who believe in the unity of the kingdom of God.

2. That while we believe as heartily as Rev. W. B. Hale that "the duty of the church to these times is precisely what it has been to all times, and that is to win men to the obedience and love of Christ and then to bring them up to the perfection of Christian manhood," we as cordially differ from him as to the methods of accomplishing this. We are ready to use any method that will draw the people out of their selfishness and sin and lead them to the Christ who loved them and gave Himself for them. Mr. Hale misunderstands the spirit and purpose of the social life in our churches. A little larger knowledge of the good resulting therefrom would have saved him from serious error.

We have no sympathy with the idea that church worship is another name for Christian goodness, nor with the idea that the Christ has everything to do with the spiritual life of men and nothing to do with their social life. "We believe that godliness is profitable for all things, having promise of the life that now is and of that which is to come."

3. That we believe that nothing has happened in a long series of years to so alienate the churches of Middleboro from the idea of church unity, as proposed by the Chicago-Lambeth platform, as the organization of an Episcopal parish in Middleboro in March, 1894. The Episcopal chapel has introduced into the town a divisive spirit unknown in its previous religious history.

We desire these facts to go out over our own signatures that the cause of church unity may not be retarded by Rev. W. B. Hale's unwise and unjust attack upon the religious condition of Middleboro.

Richard G. Woodbridge, minister of the Central Congregational Church; George W. Stearns, minister of the First Congregational Church; H. K. Job, minister of the North Congregational Church, North Middleboro; D. H. Simpson, minister of the Baptist church, North Middleboro; M. F. Johnson, minister of the Central Baptist Church; W. F. Davis, minister of the Central Methodist Church; W. C. Litchfield, minister of Unity Church.

Retired ministers: Charles W. Wood, Congregational; H. M. Eaton, Christian; H. C. Coombs, Baptist.

#### THE CHURCH PRAYER MEETING.

Topic, April 29-May 5. Revivals or Occasional Conversions? Which or Both? John 1: 43-51; Acts 13: 44-52.

In which case are the results most permanent? Does one method necessarily exclude the other?

#### A PASTOR'S SUGGESTIONS.

Dew or shower—which? Both. Who can doubt that the normal method for a child of Christian parents, trained up in the nurture and admonition of the Lord, is to learn to love God as he learns to love his mother? "He does not know when he began"; he is the better for not knowing. And who can doubt that a church which bears fruit every month is better than one with a fever and ague alternation? Yet such conversions as Paul's, while in a sense exceptional and abnormal, have their place in the diversity of human experience. Gradual elevations and depressions of the earth's crust have alternated with tremendous upheavals, and the two have combined to make the face of the globe what it is. We need revivals for the sake of those who for a long time wait just beyond the reach of ordinary methods. We need them for those who are very far beyond. Perhaps we need them most of all for the sake of those already within the church.

How many of the great religious movements that have blessed the church have begun in revivals? Recall a few. How many of the great men of the church have come into it through revivals? How many of the most successful preachers have been practically revival preachers? How many of you were converted in revivals? How many grew up into the church? Let us have an experience meeting; it will afford a sort of practical test of the relative value of the two methods, or are they, after all, one method? But remember that both methods have the seal of divine approval, and are to each other somewhat as the constant and the periodic methods of nature.

## What Is "the Kingdom of God"?

By R. F. Horton, M. A., D. D., London.

[Notes taken for the *Congregationalist* of a lecture to artisans in Hampstead Congregational Church, London.]

In a recent lecture I happened to mention a book which was translated last year from the German of Professor Wendt, entitled *The Teaching of Jesus*, and I was quite surprised to find how many people either wrote to me or asked me in person about this book. I can only explain this interest in a passing allusion by the desire which evidently exists very widely to really know what Jesus Christ taught and what He meant by His teaching. And that desire I cannot but feel is one of the most hopeful signs of a time like the present in which hopeful signs, religiously speaking, do not seem too numerous. Professor Wendt is a scientific theologian of Heidelberg, and belongs to what would be called now a somewhat advanced school of thought. He studies the New Testament, frankly admitting the critical principles of inquiry. I do not quote him, of course, because I am in a position to agree with all he says or thinks, but because it seems to me these words may help some of us in many conflicts, verbal and spiritual, in which we are engaged today. He says: "The idea that the severely critical consideration of the Gospels, which examines these writings according to the same principle as other written historical sources, would render problematical the historical figure of Jesus, or, at all events, would detract from the ideal loftiness and purity of His life and teaching, we must at this day pronounce to be simply obsolete. The historical picture of Jesus has lost nothing by these methods, but only gained."

Some of us, I suppose, were brought up under the impression that if we were to treat the Bible just as we treat other books it would lose all its authority, and if we were to regard the Gospels as simple historical documents the Person who is described there would cease to maintain His hold upon the world. It was an unfortunate delusion, a delusion which I believe is rapidly disappearing. It is when you come to treat the Gospels as ordinary historical documents that the Person described there makes His wonderful impression upon you and exerts His full authority. It is when you begin to treat the Bible precisely as you treat all other books that you find how vastly different it is from all other books and how vastly superior to all other books.

This evening I want to speak to you for a little while upon the subject of the teaching of Jesus Christ in one of its aspects. As criticism has rendered more certain the teaching of Jesus itself—by that I mean has made it more sure that He really did live, really did say these memorable things—so the closer study, what I may call the ruthless study, of what He said has only shown us its eternal truth, its commanding authority, over every age and every nation of human beings. There is a tendency today—at present only slightly marked, but I venture to predict before another twenty years are gone it will be still more distinct to us all—a tendency for thoughtful men and women to steal back from the confusion and distraction of modern life to those Galilean hills, to sit at the feet of the Teacher who taught there, to try to understand the precise bearing of all He said upon human life as it is lived today. Many of us are like wanderers brought up in some beautiful countryside, who have set out to try their fortunes in roaring cities or alien lands, and after much experience of seeming success, but actual failure, return disillusioned to find that the sweet pastures and the lapping streams and the little cottages nestled round the church tower, and the wooded ridge, above and behind which went on in our childhood the marvelous transformations of the heavens,

are truer, lovelier and more restful than anything else in the wide world. I know there are some of you here who have not yet turned back. You are still out in the wilderness hoping to find some other city of God, some messenger from Him. But it is wonderful how many are turning back, and perhaps there are some here who tonight will hear the recalling voice and will get back to the feet of their true Lord and Master.

The first thing which must strike any one of us when we come to sit at the feet of the Great Teacher and to take into account all He said is that He was constantly speaking about what He called "the kingdom of God." This kingdom, He said at the beginning, was at hand. He said presently in His ministry that it was actually among the people to whom He was speaking. He told them that before some of them had disappeared in death they would see the kingdom coming in power. If you look at all His teaching you find that there is scarcely a parable He uttered which was not meant to illustrate some phase of what He called the kingdom of God, and every deed of mercy He performed was clearly connected with it.

Now He never seemed to feel it necessary to define in any explicit words what He meant by the kingdom of God; He seemed to use the term as if it were some desirable secret, the mere mention of which would lead all men to come and inquire what it might be and to make up their minds to realize it when they understood. Because He did not accurately define it in so many words it devolves on us, of course, today and in every age to spell out what He meant by it. And that process of spelling is made more necessary because the Christian Church, speaking broadly, has thought very little, and said even less, about this subject which occupied the greater part of the teaching of Jesus. If you follow the history of the church on earth you find that the connection is often very slight between it and the kingdom of God of which Christ was always speaking. I think we ought to be devoutly thankful that the providence of God has preserved for us in what is now admitted to be a wonderfully intact form the primitive documents, the records of the Lord's life, the actual reports of what He said, so that we are able today, if we will, to correct the erroneous ideas and the erroneous practice of the followers of Jesus Christ and to restore the primitive power of the gospel which He preached.

What does Jesus mean by the kingdom of God? We may say, perhaps, at once that He came not only to preach it but to show it; He came to exhibit it both in His word and in His work, both by His teaching and in the actual conduct that He showed at every point of His life. We may say, further, that while He came to show it and to establish it upon the earth, He died in order to open the kingdom of God to all believers. As that is the real gist of Christ's coming, it is evident that if we want to understand the kingdom of God we must take the pains to carefully read—yes, to carefully study and ponder—the whole story contained in the four Gospels. It is not, let me remind you again, it is not by a definition that the kingdom of God is described, but it is by a Person—a Person whose whole life, teaching, conduct and death form a complete picture and a complete revelation of what the kingdom of God is.

If a lawyer wishes to practice in the courts in England he knows that he must devote a good number of years to the careful study of the digests and to a comprehension of the practical workings of law in the England of today. He never supposes that he can be a suitable lawyer, a useful lawyer, without pains, without preparation. Nay, supposing

even a man wishes to be a builder and has the simplest task on hand, the building merely of a dwelling-house in which we can wholesomely live, he must have passed through an apprenticeship; he must have understood a great many truths and facts before he can build correctly. You must not be surprised, then, if it will require some pains for you and me to find out and to understand the law, not of an earthly court, but of the kingdom of God. It will require some pains for us to see how to build even a very small fragment, not of an ordinary earthly house, but of the city of God that cometh down out of heaven. The only wonder is that the code of the kingdom of God and the practice of the building of the city should be so singularly simple, should be so accessible, should be so cheap, that any one of my hearers is enabled to study it, while very many of us could never be lawyers, if we studied even for years, and some of us could never be good builders, even after much practice. In the wisdom and goodness of God every one of you might be, if you would only take the trouble, a scribe instructed in the kingdom of God, acquainted with its laws and able to put a brick here and there in the great structure that God is rearing.

Supposing I can induce you to undertake carefully the study of the Gospels in order to answer the question, What is the kingdom of God according to the teaching of Christ? it will not be long before you begin to see the main outlines rising before you with sufficient clearness. I dare say every one of my hearers has heard that remarkable little story of Frederick the Great, which tells us of an answer which a schoolchild gave to him when he was asking questions to see the progress of the school. To discover how far the children had proceeded in knowledge, he was asking them to classify the various things in the room. "What does wood belong to?" he asked, and one bright child immediately answered, "It belongs to the vegetable kingdom." "And what does iron belong to?" he asked. "To the mineral kingdom," was the answer. And in the end he said, "And what do I belong to?" expecting the child to promptly reply, To the animal kingdom. But, by a strange inspiration, the little child looked up and said, "To the kingdom of God, Your Majesty"—a strange inspiration because it was so literally true. The kingdom of God, according to the teaching of Jesus, is not the rule of the Creator over all the forces of the universe, it is not His authority over inorganic things, it is not even His control of the sentient life of the lower creatures; but the kingdom of God is the rule of God over free, living, conscious human souls, made in the likeness of God, over creatures that are able to yield Him a worthy obedience because they are also able to show Him an unworthy disobedience, over creatures whose love and service are of value to Him precisely because they are able to withhold it and able even to set their affections and their will against Him in defiance of His laws.

The kingdom of God was no new idea when Jesus Christ came into the world. In fact, as you have before you the Old Testament Scriptures, you will be very familiar with many striking passages which speak about this kingdom of God. But Jesus Christ introduced one great new thought into the idea of the kingdom—a new and wonderful thought. It was this, that the Sovereign of the kingdom is the Father of His subjects, and that He claims the obedience of His subjects on the ground of their love to Him as His children. That new thought was introduced by Jesus Christ, not so much by what He said, though He said a good deal about it, but by what He was; for He showed us Himself the perfect Son of the perfect Father, living in vital obedience to the

unseen God from the first to the last of His human life.

I am sorry to say that most people stop content with finding out what it is to enter the kingdom, but the main gist of the teaching of Jesus is to show us what it is to live in the kingdom. To live in the kingdom of God is to live in this world as the children of God, loving Him with all our heart, with all our mind, with all our strength. You may recollect that on one occasion a scribe said to Jesus that the principal commandment was to love God with all your heart and mind and strength, and Jesus made the answer, "You are not far from the kingdom of God." I suppose the man did not actually do what he said should be done. He knew that the first thing is to love with all the heart, but did not love; yet, for knowing that it was the first thing, Jesus said, "You are not far from the kingdom of God." Now, when a man is living as the son of God in this world, or when a woman is living as the daughter of God—loving God, trusting Him—it naturally follows that you try to obey the commandments that He has made known through His Son Jesus Christ. You try to be obedient; you take the laws which He uttered and the laws which He showed quite seriously. You know you have got to obey them; you do not try to slip out of them by holding some theological belief. You do not want to slip out of them; the laws of your Father are the best laws conceivable; you want to obey, not to escape.

These laws of the kingdom, which we might spend many evenings in studying, may in a sense be all summed up in one word—it is unselfishness. "Thou shalt love thy neighbor as thyself," was the Master's own description of the whole law. So if we try to see it, not so much in what He said as in what He did, and ask, What is the law of the kingdom of heaven? we find that it is a life of loving ministry to other people, daily trying to help them in every possible way according to their need; not spending our days in seeking to store up useless wealth, but taking all that comes to us in our ordinary work, the wealth that is given, to use for the benefit of others, as we are the stewards of our Father in heaven. Unselfishness—that is the secret; or, if we wish to finish the description by observing Jesus Christ, we find that it is not only unselfish service, but it is what He calls witnessing to truth. He is the King, He says to Pilate, because He has come to bear witness to the truth; and therefore to obey the laws of the kingdom of God means not only to live unselfishly for others, but to bear witness for the truth, to be true, to do truly, to hold up the truth wherever we can, and according to the example of our Lord and Master Himself, not to shrink if in our witness for the truth we are taken to the cross itself and in such bloody passion and death have to seal the testimony for what is true.

The kingdom of God, of which Jesus Christ speaks, expands on the earth precisely so far as, and not one step farther than, men and women reproduce the pattern of the Lord, living the unselfish life and making all their conduct a witness to the truth. There is the kingdom of God. You call its limits narrow. So they are at present, but in that little germ lies all the future. There is the mustard seed which will grow eventually to be the great tree filling the earth.

It must be evident, and, indeed, it is generally admitted by people of all kinds today, that if all men and women in England were thus the citizens of the kingdom of God, were living as the obedient children of God, all our social troubles, all the things which make England sad would be, if not immediately removed, so softened, so gilded, so beautified, that sorrow itself would be, as it was meant to be, the very hand of God drawing us to Himself. In a word, the heaven we speak about would have come down to the earth. It is very well for us to remind ourselves when we are seeking for improvements in the

social condition of our country that it must forever be impossible to secure what we call a Utopia in England, to diminish to any great extent the real troubles of our people, unless we can get down to the root principle of the kingdom of God. If there is no such thing, if there is no Sovereign in the heavens, if there is no Eternal Righteousness watching the world and guiding the course of human life, if there is no possibility of the teaching and example of Jesus Christ becoming the law of human life, its inward purity, its self-sacrificing surrender to the service of others, if, I say, there is no King of the kingdom and if there is no divine secret to regenerate men, you will strive forever to make the earth better and never succeed. Everything depends on Christ's teaching being true—that there is a King and there is a kingdom, and the kingdom of God is coming through the Son and the Saviour whom God has sent.

But supposing that you and I—even you and I in this congregation tonight—are true citizens of that kingdom, are bent on doing our Father's will, are persuaded that He wishes to win the free loyalty of every human heart; if you and I are every day praying, "Thy kingdom come: Thy will be done on earth as it is in heaven," what shall we be doing? There are two things that we shall be doing. In addition to trying to carry out in our own conduct the laws of the kingdom of God, we shall make all our life—practical, political, municipal, whatever it may be—the steady attempt to extend the rule of our Sovereign, to get His will done on earth as it is in heaven. We shall be persuaded that every practical question that is forced upon our attention today is susceptible of this inquiry: What is God's will in the matter? and we shall be persuaded that we are able to find His will and, having found it, to get it done. I know how disappointing it sounds to some people, who are bent on reforming the world at a stroke, to stop them and say, "I assure you you can do nothing unless you are a real subject of the kingdom of God yourself." It would be so much easier to reform the world than to reform ourselves. But you, most of you, believe and know from experience that it is the truth. You can do nothing to save the world until you are a true servant and a loving child of the Father in heaven.

There is a science, of which we hear a great deal, which deals with the laws of the production and the distribution of wealth. It is called the science of political economy, and the laws of political economy are often spoken of today as if they were the same kind of laws as the laws of nature, or even the laws of God. But I want to point out a considerable difference. Political economy, as it has grown up since the days of Adam Smith, is simply a science which starts from a certain supposition. Supposing that all the world is bent on producing as much material wealth as possible, and supposing that every individual is trying to get as large a share of this material wealth as possible for himself, then certain results follow, which are formulated and called the laws of political economy. But supposing men are the loyal subjects of the kingdom of God and are bent on obeying those laws, they will not dispute these conclusions of economists, but they will deny the hypothesis. They will say: It is not true that all the world is trying to make as much material wealth as possible, or that every individual is seeking to get as much of it as possible; the children of the kingdom of heaven do not feel an interest in that, for the laws of their kingdom, uttered by the King Himself, were that we are not to lay up for ourselves treasures on earth where moth and rust doth corrupt; and, again, Take heed and beware of covetousness, as the root of all the evils of life. The laws of the kingdom of heaven strike right through the hypothesis of political economy, and they render its conclusions certain only just so far as men have refused to submit to the higher conclusions and the eternal laws

of the kingdom to which we belong. There is no quarrel, let us understand, with political economy, but the child of the kingdom will approach the questions that are called economical in quite another spirit. He will not feel it a necessity to buy in the cheapest and sell in the dearest of markets; there will be other things to consider. He will not feel it necessary to pay the minimum of wages that the worker can be induced to take; there are other considerations mentioned in the laws of the kingdom. Once let the laws of the kingdom of God influence human life, and the science of political economy will have to be reformed from its beginning by substituting another hypothesis—that nations are eager for justice and individuals are eager to serve and to help their fellows, and they seek for wealth, accumulate and distribute it simply according to the laws of justice and mercy and the love of God our Saviour.

Let me leave you with some hope. I am full of hope in spite of the darkness which seems to prevail today. I am full of hope of what will result from the teaching I have uttered tonight, because I know it is the teaching of Christ, and I know also that men have not yet paid attention to it as it deserves. If the church had studied and followed this teaching and the world were in the condition it is today I should despair, I should say there is no hope in the gospel for this world at any rate. But if the church has ignored the kingdom of God as Christ teaches it, if the church has occupied itself mainly with securing a salvation for the other world without diligently following the commandments of the King in this world where the kingdom of God is coming, then do you not see what a hope breaks in upon us, that directly we begin to obey, directly we begin to see what our Lord and Saviour meant, the day of reformation will dawn, the future will take a new color, a new shaping, a more beautiful, because a more holy and more Christlike, form, and even you and I who have been assembled here tonight may live to see the kingdom of God coming amongst us in power.

#### CHRISTIAN ENDEAVOR NOTES.

The Endeavor Societies and the Sunday School Association of St. Louis have raised more than \$4,000 for those out of work.

The first society in the United States to have a railroad committee, and to hold meetings for railroad men at the station, is said to be a society at Edwardsburg, Mich. Good results have followed.

Through the exposure in the C. E. columns of the local papers the authorities and the citizens of York, Pa., were so thoroughly aroused to the wickedness connected with the dance halls of the city that the evil has been done away with.

In Australia an Endeavor week, beginning March 4, was observed by special services held by the societies of the Victorian Union.—The suggestion has been made that the Australian societies this year make particular efforts in opposition to Sabbath desecration, gambling and the liquor trade.

Not a few new societies and much enthusiasm among those already formed have followed a tour through Northern California by Miss Belle P. Nason, the State superintendent of Junior Societies.

The committee of '94 suggests, as a means of awakening interest in the convention and as a means of raising money to send delegates, if thought best, the holding of a "Cleveland, '94, sociable." The May number of the *Cleveland Endeavorer* will be fully illustrated with views of the city and will contain much news about the convention. A copy of this and of suggestions about the sociable will be sent on request by the chairman of the press committee, Mr. R. B. Hamilton, 245 Superior Street, Cleveland, O. A map of Cleveland will be sent in return for a two-cent stamp.

Come into the Church of Jesus Christ. There is no other body on the face of the earth that represents what she represents—the noble destiny of the human soul, the great capacity of human faith, the inexhaustible and unutterable love of God, the Christ, who stands to manifest them all.—*Phillips Brooks.*

## News from the Churches

### PASSING COMMENT.

Reports of revivals in all parts of the country continue to furnish ground for encouragement.

The young man who undertook a new enterprise solely for the pecuniary benefit of his church deserves the highest commendation.

The plan of appointing a visiting committee every two months is a novel idea for enlisting the church members in personal work.

The kind spirit and harmony which existed in a recent Southern convention of Northern and Southern white and colored Congregationalists is good evidence of the substitution of a Christian spirit for race prejudice.

### FROM CENTRAL NEW YORK.

Plymouth Church, Rochester, was once a stronghold of evangelical religion in the center of the Empire State. Some years since its pastor, Rev. Myron Adams, withdrew from the denomination on account of extremely liberal views, and now the church formally puts itself outside of our bounds. By a recent action of the legislature it has been permitted to change its constitution so that it may hold property and retain its name without the creed of the Congregational churches of the State. In place of a creed it has adopted a "bond of union," which seems to consist of negations rather than affirmations. Membership may be obtained by subscribing to the "bond," after vote of the church. The stated objects of the organization are these: To promote the reasonable religion which Jesus lived and taught, to secure increasing recognition of the brotherhood of man and the fatherhood of God, to discover truth, to dispel ignorance and superstition, and to bring about improved social conditions. "To the furtherance of these objects, in a spirit of mutual friendship," so the bond says, "we pledge our earnest efforts, and promise to devote them, according to our ability, our time, money and talents." The communion is to be celebrated, but not as a binding ordinance. Baptism in any desired form will be administered for those who desire it, without any binding force in the rite. The action of this church relieves the denomination of being held responsible for a body formerly one with us in its name only.

It is pleasant to turn from this melancholy evolution to bright spots in our church life. One of these is Corning, where our little church began only three years ago among a humble people who have enjoyed the constant presence of the Spirit. The pastor, Rev. N. E. Fuller, has taken into the church 185 members, 157 on confession of faith, and has just led his people through a revival which added thirty-four to the number, eleven of whom were young men who will be workers. Not a communion since the beginning has been without increase. Outside mission work has been vigorously pushed by the young men of the church. In a short time the H. M. S. will see another church set free from dependence to become a generous supporter of the larger work in the land.

Another bright spot is the People's Church, Buffalo, where Rev. H. D. Sheldon has been working the ideas of the institutional church for the past three years with large results. On alternate Sunday evenings the Congregational pastors of the city are preaching to large audiences, Rev. Ethan Curtis leading off with an address upon Waymarks in Life's Journey. A band of 200 yoke-fellows brings in recruits from the streets; there are evening classes, a gymnasium and reading-room, as well as the usual line of things in the ordinary church. The membership constantly increases. Another enterprise is in sight in the growing city.

About eleven years ago a little church was started with much opposition in Cortland, a county seat of 10,000 people. Today the church has a membership of over 500 and the largest

Sunday school in the county, over 600 members. For five years it enjoyed the efficient and loving oversight of Dr. Edward Taylor, and it was his privilege to hand over the work to the care of Rev. W. H. Pound, who came from Ohio to assume the charge a year and a half ago. A council of installation had a pleasant task to perform on April 17. Mr. Pound, a graduate of Oberlin College and seminary, has proved himself the man for the place in his past service. Through his efforts a ministerial association, taking in the pastors of Cortland and vicinage, has been formed and is doing a good work. Little unity had existed among the Christian people of the place until Mr. Pound led in union revival meetings, which were carried on recently for several weeks with happy results for the community. Over thirty came into our own church on confession of faith. The church has adopted the free seat system with decidedly increased revenues. The large and strong church in Binghamton has followed the same course and with the same results—more persons contributing and more money raised. Only one fund is created for expenses and benevolence.

On the 10th inst. the Geddes Church, Syracuse, installed its pastor, Rev. F. L. Luce, by a large council, which also dismissed Rev. F. A. S. Storer, whose health obliged him to take a year's rest. Tributes to Mr. Storer were most earnest. It is hoped that he will be entirely restored to health and ready for more work. He took the people at the beginning and led them into a condition of unity and strength. Mr. Luce left a marked impression upon the council by his examination, which was full and searching. He is a Union Seminary man and has proved himself a competent workman in charges at Lisle and Middletown. The church is thoroughly united in him and enthusiastic in its work.

During the past three months both Plymouth and Good Will Churches of Syracuse have maintained Men's Sunday Evening Clubs with good success. At Plymouth about seventy names are at present on the list of membership. The attendance has trebled, and the evening congregations are a remarkable contrast to those of the morning. Church members formerly never seen at the evening service are now attending and many non-churchgoers come regularly. The chorus of thirty, under a superior leader, has been re-enforced by various instrumental and vocal soloists. The brief sermon has not been remanded to an obscure corner in a concert, but is made prominent. Responsive services, including the repetition of collects, have been heartily entered into by the miscellaneous congregation and gospel hymns have been used wholly. Dodgers have been given out at the doors of factories on Saturday nights and distributed at hotels and along the streets.

Rev. H. N. Kinney has been successful in every way in the first months of his ministry at Good Will. The church has no capitalists on its lists and its fine building is mortgaged, but \$900 have been paid during the winter on a floating debt. A large number of additions have been made and many organizations of young and old established. The Sunday evening services present a new feature, so far as the writer knows, in the history of the movement in the country. Believing that this being a day of organizations of men, the Holy Spirit may work along the line of such organizations, Mr. Kinney has been seeking men through invitations to the various bodies to which they are united. He began with the Free Masons, not to advance the order, to which he does not belong, but to secure men who are only to be won through their affiliations in the lodges. Two hundred men, some of them not seen inside a church before for years, attended in a body. The letter carriers, to the number of nearly fifty, attended on another evening. The women's industrial and Christian organizations of the city came at another time and five or six women made the

addresses of the evening. He has had present the order of United Workmen, the business men and other bodies. Eight hundred have frequently attended in place of the 200 of the old régime. Some interesting developments are to come in our churches through this movement, which seems thus far to be healthful and attractive to the people. A living dog is better than a dead lion.

Miss Pauline Root so interested the people in Plymouth by an address several weeks ago that she was induced to take a place in the People's Lecture Course, which has been going on successfully in the church for a few weeks past. She charmed the audience and held them with the closest attention. Dr. A. F. Beard of New York lectured last week upon his reminiscences of Paris. Dr. L. H. Cobb, who spoke April 1, took away a handsome contribution and placed the church building work on a sure foundation in the thoughts of the people.

E. N. P.

### CONGREGATIONALISM AND CHRISTIAN UNITY.

The Association of New Jersey held a memorable meeting, April 17, 18, with the Trinity Church, East Orange. The program was exceptionally rich in all its parts, but that which makes the meeting especially conspicuous is the action taken upon Congregationalism and Christian unity. As the declaration made upon this subject will be found in full in another part of this paper, a statement as to its origin may be of interest. In view of the Chicago-Lambeth Articles and the recent spirited discussion of them as a basis for unity, it seemed to many of the ministers of the New Jersey Association that the time was ripe for a specific and frank statement on this subject of supreme importance from the Congregational standpoint, and that steps should be taken looking to definite action by the next National Council. In accordance with this feeling before the meeting, Rev. Dr. W. H. Ward was requested to draw up a statement of our position as a basis for discussion. Correspondence was also had with Prof. George P. Fisher of Yale. Dr. Ward's statement was printed and circulated for criticism, receiving particular attention from Rev. F. W. Baldwin, D.D., pastor of Trinity Church. At the meeting this committee was appointed to put the matter in shape for action: Rev. Messrs. A. H. Bradford, W. H. Ward, S. M. Newman, F. W. Baldwin, C. H. Patton, and Messrs. D. A. Waters and T. F. Seward. This committee revised and amended Dr. Ward's statement and put it in the shape in which it was unanimously passed by the committee and later by the association. The declaration contains, in four brief articles, a statement of the basis of unity from the Congregational standpoint. It also enlarges upon these for the benefit of each of the three great types of church government, the Episcopal, the Presbyterian and the Congregational, as well as replying to the overtures from the Episcopalians and the Disciples of Christ. Inasmuch as several denominational declarations are in the field, it was deemed advisable to do something more than send out bare articles without explanation. This is the most advanced and specific statement of the Congregational position which has been made, but it will be found in no wise to deny any of the fundamental principles of our polity. The declaration is made, not as a hopeless ultimatum to close debate and to define our position for the sake of self-justification, but in the belief that unity is possible under the terms mentioned and that ultimately organic unity is to prove to the world the divine mission of Christ.

The committee was continued with instructions to present the declaration to other State bodies and local conferences and to the National Council. It is hoped that in this way general discussion may be aroused and that our denomination may be placed in its rightful attitude of mediators between the denominations.

The importance of this deliverance upon

Christian unity should not prevent mention of other features of the meeting. The sermon was by Dr. J. H. Ecob, the custom of the association being to invite preachers outside of the denomination. Taken from John 1: 4, it was a profoundly spiritual unfolding of the idea that Christ is the incarnation of the God-consciousness in man. The address by the retiring moderator, Rev. J. L. Scudder, the intrepid pastor of the Jersey City Tabernacle, was a ringing and carefully thought out utterance upon The Elimination of the Distinction Between the Sacred and the Secular. The new moderator, Dr. C. H. Richards of Philadelphia, besides conducting the sessions with energy and grace, led in the discussion of The Church and Christ's Social Ideal with a paper of great breadth and thoroughness, having reference to current discussions. Professor Gould of Johns Hopkins more than sustained his national reputation as the leading student of temperance reform measures by speaking upon National Temperance Reform, advocating the introduction into this country of the Gothenburg system with modifications. Rev. Josiah Strong, D. D., spoke at the closing session upon New Methods for Changed Conditions. These were the massive parts of the program. The sessions were diversified by addresses from various missionary secretaries, an address by Rev. D. E. Marvin upon The Pastor as an Evangelist, by a delightful "Women's Hour," a "Laymen's Hour," by many interesting reports from churches and committees and especially by the lavish hospitality of the people of the Trinity Church, in their homes and in their exquisite new church edifice.

C. H. P.

#### NEW ENGLAND.

##### Boston and Vicinity.

The Boston ministers, at their meeting last Monday morning, were entertained by a stereopticon lecture on the work of the A. M. A., explained by Field Missionary G. W. Moore. The numerous views vividly presented the scenes among which this society labors in its four-fold mission to the negroes, mountain whites, Indians and Chinese, and impressed the beholder with the vast extent of its field, the excellence and variety of its industrial and educational work and the marvelous development of these neglected races under its training. The need of funds to make good the government appropriation which has been withdrawn was also emphasized.

The Pilgrim Association had for its guests at its bi-monthly meeting, April 17, President Elmer H. Capen, D. D., of Tufts College, and Rev. R. B. Tobey, both of whom spoke plainly and illuminatingly on Serious Obstacles in Enforcing Our Present Municipal Legislation. The association recommends to all the churches of the city a simultaneous collection in May in behalf of church extension.

##### Massachusetts.

The Second Church in West Newton installed last week Rev. T. P. Prudden, recently of Chicago, as its sixth pastor during the 113 years of its existence. Resolutions were adopted by the council in honor of Dr. H. J. Patrick, who after thirty-three years of ministry retires.

The whole session of Pilgrim Conference in the Manomet Church at Plymouth, April 17, was given to the questions at issue between the new Chiltonville and Fifth Churches. A resolution was proposed that the conference drop from its roll any church in Chiltonville but the Chiltonville Church. A committee was appointed to confer with the Fifth Church, and action was referred to the next meeting.

The annual report of the Central Church, Worcester, shows a net gain in membership of thirty-two. Forty-two new members were admitted. The benevolences for nine months were \$6,468.

The council dismissing Rev. A. H. Coolidge from Leicester, April 17, expressed its high estimate of the faithfulness, devotion and success of this pastorate of thirty-seven years. To have been active in social and educational, as well as religious, affairs during more than a generation, fearlessly as well as progressive, and to hold the respect and affection of every person in the community is no mean proof of high qualities. Many converted during their early years through his influence are now in prominent positions. Mr. Coolidge will make his residence in Worcester for the present, except as future pulpit or pastoral duties interfere.

#### Maine.

At Bangor Seminary, April 19, Rev. Thomas Cooper of Plymouth, Eng., gave a lecture on Oratory, Its Philosophy and Culture.

The churches in Bangor held a union service on Fast Day, Prof. J. S. Sewall and Rev. H. L. Griffin taking part.

Each of the churches in Harrison and North Bridgton appoints a committee of three to visit the sick and the aged and make a report at the close of two months, when a new appointment is made.

The churches in Standish and Sebago Lake are supplied by graduates of Bangor Seminary, who are taking a special course at Bowdoin College.

The Bond lectureship in Bangor Theological Seminary for the year 1894-5 will be filled by Rev. A. J. F. Behrends, D. D., of Brooklyn. The course will consist of eight lectures on The Intellectual Equipment of the Minister.

#### New Hampshire.

The late Rev. J. G. Davis of Amherst has left the American Board \$1,000, the New Hampshire H. M. S. \$250, the New Hampshire Bible Society \$100, the C. H. M. S. \$400, the A. M. A. \$300, Atlanta University \$200, the New Hampshire Orphans' Home \$100, the American Bible Society \$100 and the C. S. S. and P. S. \$50.

The church of Plaistow and North Haverhill receives \$1,000 from the estate of the late Gyles Merrill.

The First Church of Nashua has sold its chapel for \$4,400. The new church edifice, which is nearly completed, renders the chapel unnecessary.

The church in Chester has received a legacy of \$15,000 from the late Mrs. S. A. Knowles of Manchester. Two missionary societies will each receive a like amount.

#### Vermont.

As a result of special meetings in Burlington the First Church has received a large addition to its membership at a special communion service. A Sunday evening service club has just been organized.

The series of union evangelistic meetings conducted during the winter by Evangelist Whittier were continued for a little over three weeks in Barre. Two hundred and fifty persons requested prayers. The meetings continue, although the evangelist has left.

#### Connecticut.

The church in Central Village, Rev. G. H. Morss, pastor, observed its forty-eighth anniversary April 15. Twelve revival periods have brought 142 into the church on confession, the total during twenty-eight years being 178 on confession. The benevolent contributions have also been greatly enlarged during these revival periods.

The April meeting of the New Haven Congregational Club at the Grand Avenue Church, April 16, was the largest in its history, 255 members and guests being present. The topic was How Shall We Train Our Boys? The speakers were Mr. A. P. Wilder of New York, formerly an editor in New Haven, and Rev. W. G. Pufferfoot, who made a strong plea for the foreigner and for the power of our free institutions to develop the foreign lad into a good citizen.

The church in North Haven is just completing a parsonage for the new pastor, Rev. W. G. Lathrop.

The late Elizabeth Davenport of New Haven has left, among other bequests, \$1,500 to Hampton Institute and \$500 to the W. B. M.

The Grand Avenue Church, New Haven, retaining an ancient custom, has chosen tithingmen for the coming year. The expenses for the year have been about \$5,000.

The First Church in New Britain, Rev. G. H. Sandwell, pastor, celebrated its 137th anniversary April 19, afternoon and evening. Rev. H. A. Stimson, D. D., of New York gave an address. Historical reminiscences followed. About 400 from out of town were present.

The second series of alumni lectures at Hartford Seminary was given last week by Mr. E. C. Richardson, librarian of Princeton College, on Clement and the Clementine Literature: Its Relation to Other Literature, Thought and Expression.

An interesting service was held at the Fourth Church, Hartford, April 19, in memory of Prof. E. C. Bissell, who when a professor at the theological seminary rendered the church valuable assistance. Brief addresses were made by Professors Jacobus, Pratt and Perry of the seminary and by several members of the church.

The Hartford Conference met, April 24, with the church at West Hartford. The topics considered were The Conditions of Church Membership and The Institutional Church in the Country Parish.

A series of meetings has just closed in the church at East Hartford, under the lead of Evangelists Smith and Bush. The church was greatly quickened and a large number were converted.

The seats on the floor of the church at Monroe, Rev. W. E. Lathrop, pastor, have been all sold, so that gallery seats are to be rented to accommodate the large number attending service.

#### MIDDLE STATES.

##### New York.

The church in Canandaigua has unanimously voted not to accept the resignation of its pastor, Rev. N. M. Calhoun, and offers him a year's vacation for needed rest. He has not yet given his answer.

The Camden church, after several weeks of meetings, led by the pastor, Rev. W. F. Berger, has received an addition of twenty-one persons.

#### THE SOUTH.

##### Georgia.

The General Convention of Georgia met with the First Congregational Church of Macon, April 3, 4, more than two-thirds of all the delegates being present. The proceedings of the meeting were harmonious and the result satisfactory. The officers represented Northern and Southern whites and colored men. In the voting there was entire harmony between the white and the colored members. Besides the representatives of the different benevolent societies in the State Rev. W. F. McMillen and Rev. Dr. A. F. Beard addressed the convention. The reports of the different officers showed some progress, though not as much as was hoped for. Rev. C. W. Francis presented an admirable paper on the Condition of Congregationalism in Georgia.

##### Florida.

The First Church, Mt. Dora, Rev. E. R. Fuller, pastor, dedicated its new building April 8. The sermon was by Rev. E. P. Hooker, D. D.; the hymn of dedication was written by the pastor and a greeting was extended by six living former pastors. Rev. S. F. Gale also took part. All the bills have been paid. Eight new members have joined since the first of the year.

#### THE INTERIOR.

##### Ohio.

The location of Ceredo, a town in West Virginia, founded by Hon. Eli Thayer of Massachusetts, is somewhat unique, lying on the borders of three States, Ohio, Kentucky and Virginia. The church there has a handsome, commodious edifice and a comfortable parsonage, both paid for. There Miami Conference met April 17, 18, with a good attendance from the churches of this tri-State body. Missionary interests were ably represented by Dr. J. G. Fraser of the H. M. S., by Rev. Norman Plass of the S. S. & P. S. and by a woman's meeting devoted to the work on home and foreign fields. Dr. Strong's book, The New Era, was reviewed by Rev. F. J. Van Horn. Dr. J. Taft, the veteran scribe of the conference, reported on mountain work in Kentucky, giving an encouraging account of evangelical and educational work carried on by the A. M. A.

Cleveland Conference held a meeting of unusual interest with the Franklin Avenue Church, Cleveland, April 17, 18. By special vote the conference set apart one entire session for the examination of six Oberlin Seminary students for licensure. The examination was so well sustained that the conference passed a special resolution of commendation to be sent to the instructors in the seminary. Rev. J. H. Hall of Grace Church, Cleveland, had eighteen members of his Boys' Brigade present in uniform, and gave an enthusiastic address upon Modern Methods of Reaching and Holding Boys and Young Men for Christ. Other addresses were on The Present Call for Temperance Revival, Preservation of the Purity of the Church, The Spiritual Death of Christ, and The Simple Gospel the Demand of the Times. Reports from the churches showed both spiritual and financial prosperity.

Grace Church, Cleveland, is gradually taking on institutional features. A girls' class in physical culture has some twenty members. The Boys' Brigade is beginning educational classes and is stronger than ever. A large chorus choir and a singing society have been organized under the direction of Professor Jagger. A number of the church members are sustaining, under the care of the City Missionary Society, a mission Sunday school on the western city limits.

The students and faculty of Adelbert College have raised several thousand dollars for a Y. M. C. A. building, which is to cost \$25,000.

Toledo Conference met at Alexis April 17, 18. The sermon was by Rev. T. G. Colton. There was a service in memory of Rev. H. M. Bacon, D. D. The H. M. S. was represented by Miss Emily Mistr and Mrs. M. E. Lane, and the A. B. C. F. M. by Miss Alice Little of Micronesia.

Marietta Conference met with the Harmar Church, April 17, 18. The discussion was on Christian Fellowship: In the Local Church and in the Denominations. Other topics were The Resurrection of the Body, What the Romans Did for the Coming of Christ, The Missionary Problem One of Dollars and Cents, The Relation of Benevolent Societies to the Churches, and History of the Harmar Church.

#### Illinois.

The annual meeting of the W. B. M. I. of Illinois at Galesburg, April 11, 12, was attended by 150 delegates. Although the contributions have not increased this year, as had been hoped, they have kept up remarkably well. There are now 341 societies, an increase of six; eighty-eight junior societies, an increase of twenty-six, besides many juvenile bands. A paper on Proportionate Giving called out much interesting discussion. At the evening session Wednesday Dr. N. D. Hillis spoke on missions. Reports from Japan, Turkey and other fields indicated increasing opportunity to reach the natives and emphasized more loudly than ever the demand for a great increase in the funds.

The church at Pittsfield, Rev. J. O. Emerson, pastor, has enjoyed a season of revival under Evangelist McCord and received over thirty new members.—The Hamilton church has united with two Presbyterian churches in one organization called the Bethel Church.

The Quincy Association met at Pittsfield, April 17, 18. Papers were read on Moody Institute, Voices from the Front, Putting Ourselves in Touch with the Missionaries, The Church and the Kingdom, A Recipe for Happiness, History of the Prayer Meeting, Christian Sociology, Position of Woman in Early Centuries and in the Nineteenth Century and Christian Education. The sermon was preached by Rev. William Burgess.

The pastor of the church at Chenoa, Rev. J. B. Davies, has recently organized a Sunday school four miles south of the town in a schoolhouse. It is already in a flourishing condition. He also preaches there on alternate Sundays to a full house. Several from the school have united with the church.

#### Indiana.

The college chapel has become too small for the congregation at Ridgeville, Rev. George Hindley, pastor, and a church building is one of the necessities of the near future. Many of the college students are taking an active part in the work although they come mostly from families of other denominations.

People's Church, Indianapolis, has voted to reduce its application to the H. M. S. for aid for the coming year.—Mayflower Church is perfecting plans for its new building. Sunday evening preaching services have been given up for the present.—Plymouth Church has secured the services of a male quartet and the evening service is drawing large congregations.

#### Michigan.

Michigan Congregationalism has lost a noble helper in the death of Dr. Ford of Ann Arbor, who, with his wife, for years has given generously to the cause of missions in the State and the nation. He leaves \$10,000 for the permanent home missionary fund in the State, and makes the State Association his residuary legatee for the purpose of ministerial relief.

Of the eighty-one members of the new church at Detroit, fostered by the Congregational Union, twenty-five came from the First Church.

The Jackson Association met April 17, 18 with the First Church at Jackson. The sermon was by Rev. H. P. De Forest. Topics treated were: Shall Associations be Responsible for Ministerial Standing? Outside In, Inside Out and Why Not More Men in the Churches?

The Southern Association met at Tipton, April 16-18. Business Methods in Our Churches, Requirements for Church Membership and Details of Church Work were the only special topics. An address was given by Miss M. P. Wright of Turkey.

As the result of two weeks' meeting at Charlevoix, Rev. W. H. McPherson, pastor, at the April communion there were nine additions to the church, eight heads of families.

Special services were conducted in the Lake Odessa Church for five weeks, resulting in 101 additions on confession.

#### THE WEST.

##### Iowa.

The church at Waverly, Rev. V. F. Brown, pastor, has been greatly quickened by special meetings. Thirty-one have recently united with it, almost twice as many as were ever received at one time and lacking only five of the largest number ever added in one year. Immediately following the meetings a

series of mission services was begun, which lasted six days. The Holy Spirit moved with great power upon both old and young. More than 130 cards of request for prayer were signed.

The Denmark Association at Fairfield, April 17-19, opened with an address by Secretary Douglass and a sermon on Congregationalism by Rev. L. F. Berry. Rev. O. W. Rogers and Rev. Allen Clark also preached. The claims of the A. B. C. F. M., the A. M. A. and the C. B. S. were presented, and the women occupied an hour with mission talks. Symposiums were held on Revivals and on The Second Service. Other subjects considered were Methods of Church Work, The Way for Congregational Churches to Secure and Employ Their Ministers, Who Should Join the Church? The Religious Life in Europe, and Religious Tests of Citizenship and Office Un-American and Un-Christian.

At the meeting of the Northwestern Association at Gowrie sermons were preached by Rev. Messrs. Everts Kent and A. M. Case. Secretary Douglass spoke of the state work, Rev. J. T. Blanchard of the A. M. A., and Rev. N. F. Douglass of The Present Outlook of Missions in India. Topics of special interest were The Mission of the Church, The Pastor and His Work and The Church and Christian Education.

#### Minnesota.

Rev. H. N. Pringle, Anoka, has received forty-five into the church since the beginning of his pastorate last July. The church has also declared for self-support after receiving aid for many years.

Maple Hill, branch of Como Avenue and First Churches, has just added a gymnasium to its facilities for institutional work.

#### Nebraska.

The Frontier Association met in Bertrand, April 17, 18, Rev. H. C. Snyder, pastor. The opening sermon was by Rev. E. E. Sprague. The reports from the churches indicated increasing strength. Sunday school work and missions were discussed and a woman's hour of interest was enjoyed.

By the resignation of Rev. A. R. Thain, D. D., pastor of Plymouth Church, Omaha, two efficient workers will be removed from the State. Dr. Thain has been for five years president of the Nebraska H. M. S., and for nearly that length of time a member of the board of directors. He has been ready to help the churches of the State in revival effort and in giving lectures to aid in their financial struggles. Mrs. Thain has been the efficient secretary of the Nebraska Branch W. B. M. I. and her devotion to the work has added largely to the interest in that department.

#### Montana.

The Congregational church at Helena, Rev. W. G. Schoppe, pastor, through its King's Sons, has started a Young Men's Association with well-furnished rooms. The interest in this new movement is shown by letters of inquiry from different parts of the State. Though more than one-half the people of the church left the city after the panic the tide seems to be turning. At no time has the church attendance been diminished.

#### Idaho.

The church at Genesee had the assistance for a week of its former pastor, Rev. E. L. Smith, and of Mrs. Mary A. Elliott. The result was the reception of nine new members upon confession and several additional conversions. This church has received seventeen additions during the seven months that it has been pastorless. The Sunday school, Christian Endeavor and weekly prayer meeting are kept up with enthusiasm.

#### PACIFIC COAST.

##### California.

The mission in Bethlehem, formerly in charge of Rev. F. M. Price, who leaves for the Pacific Islands, will hereafter be managed by Rev. J. J. Findley.

The Ferris church, Rev. W. N. Burr, pastor, reports a successful year. Although it has received less help from the H. M. S. than usual it has been able to make some benevolent contributions and yet end the year with all debts paid. One young man, besides his regular salary, earned \$110, all of which he gave to the church.

At Bloomington a series of successful meetings has been led by members of the Salvation Army, and the church has been strengthened by additions.

The church in Escondido asks the H. M. S. for \$150 less this year. It reports growth in spirit and in numbers.

#### WEEKLY REGISTER.

##### Calls.

ALDRICH, Benjamin F., Lansing, Mich., accepts call to Pontiac, Mich.  
BRENNER, Fritz, Switzerland, to German churches at Beaver Creek, Guide Rock and Superior, Neb. Accepts.

COMPTON, Herbert E., Sykeston, N. D., to Carthage and Emmond, S. D. Accepts.  
DAVIES, Henry, Green's Farms, Ct., accepts call to Derby.  
DOUGLASS, H. Paul, Andover Seminary, Mass., to Waterville, S. D.  
DUNN, James B., D. D., Boston, Mass., declines call to Calviatist Ch., Fitchburg.  
FINDLEY, John J., formerly of Pewaukee, Wis., to Bethlehem Mission, Los Angeles, Cal. Accepts.  
FULLER, Edgar R., Mt. Dora, Fla., to Aurora, O.  
HANSEN, Louis C., Immanuel Ch., Racine, Wis., to new German Ch., Milwaukee, Accepts.  
HELMS, George L., layman, to Greenleaf (Ree Heights P. O.) and Spring Hills, S. D.  
MCGREGOR, Alexander (Meth.), accepts call to Dunkirk, Ind.  
PIERSON, Arthur T., D. D., Philadelphia, Pa., to supply at Salem Street Church, Worcester, Mass.  
PRESTON, H. L., to McCook, Neb. Accepts.  
QUARDER, Paul O. R., inland, Neb., to German Ch., Minden, Ia. Accepts.  
SCOTTFORD, Henry C., accepts call to Lake Linden, Mich.  
SCHWARTZ, J. K. (Lutheran), Gettysburg, Pa., to Steubenville, O. Accepts.  
THAIN, Alexander R., Plymouth Ch., Omaha, Neb., accepts call to Tabor, Ia.  
WINTER, Alpheus, formerly of Middlefield, Ct., to Tryon, N. C. Accepts.  
WHEELER, Leslie B., Vassalboro, Me., to Gilead, to supply also at Shelburne, N. H.

#### Ordinations and Installations.

BRENNER, Fritz, a German Ch., at Superior, Neb. Has charge also of churches at Beaver Creek and Guide Rock.  
CLAPP, T. E., April 18, First Ch., Manchester, N. H. Sermon, Rev. A. F. Heard, D. D.; other parts, Rev. Messrs. A. F. Foster, D. D., E. G. Seiden, B. W. Lockhart, W. G. Sperry, D. D.  
POOR, William G., i. April 18, First Ch., Keene, N. H. Sermon, President W. J. Tucker, D. D.; other parts, Rev. Messrs. G. H. DeBevoise, Cyrus Richardson, D. D. A. Hamford and L. D. Place.  
PRINGLE, H. N., April 10, Anoka, Minn. Sermon, G. H. Wells, D. D.; other parts, Rev. Messrs. S. V. S. Fisher, A. H. Heath, D. D., J. G. Smith and C. B. Moody.  
ROPER, C. F., i. April 17, West Lebanon, N. H. Sermon, Rev. F. D. Ayer, D. D.  
WALLACE, MacB., April 12, Union Mission, Detroit, Mich.

#### Resignations.

ALBERT, Michael, Kingsley, Ia.  
CALHOUN, N. M., Canandaigua, N. Y.  
DAVIS, W. A., Brunswick and Willow Valley, Neb.  
HEATON, G. W., East Gilead, Mich., to take effect June 1.  
KOEHN, J. B., Sacramento, Cal.  
LATHAM, E. R., Fairport and Richmond, O.  
MERCER, H. W., Doon, Ia.  
MUCKLOW, W. B., Salina, Kan., withdraws resignation.  
PAKE, Mrs. M. R., Butternut, Wis.  
PRICE, F. M., Bethlehem Mission, Los Angeles, Cal. Goes as missionary to Micronesia.

#### Dismissals.

BRADFORD, Park A., Scituate, Mass., April 18.  
BURROWS, F. W., Old Orchard, Mo.  
FLANDERS, C. N., Forterville, Cal.

#### Churches Organized.

DETROIT, Mich., April 12. Eighty-one members. Twenty-five from First Ch.  
MILWAUKEE, Wis., German, March —.  
RYAN, Ia., April 10. Ten members.  
ST. LOUIS, Mo., Immanuel and Ch. of the Covenant, recognized April —.

#### Miscellaneous.

SCOTT, D. B., Sioux Falls, S. D., is spending a few weeks at Hot Springs.  
SKINNER, H. E. Y., a theological student at Auburn, has been engaged another year at Eaton, N. Y.  
TWITCHELL, J. E., Dwight Place Ch., New Haven, Ct., has returned from a four weeks' vacation in Florida.

## THE NEW JERSEY DECLARATION UPON CHRISTIAN UNITY.

Whereas, The spiritual unity and acknowledged fellowship of all bodies which seek to maintain discipleship of Christ is an object to be aimed at only second to the discipleship of all men to Christ our Lord; and, whereas, the visible corporate unity of such Christian bodies will be the best evidence to their own consciousness and to the world of their spiritual unity; and, whereas, such formal and corporate unity can only be secured by much preliminary consultation between various Christian bodies in which they shall make propositions to each other looking to this end; and, whereas, the honorable example of such propositions has been already set pre-eminently by our brethren of the Protestant Episcopal Church in the United States of America, and our brethren known as the disciples of Christ; therefore, by way of suggestion to other representative bodies of the Congregational churches, and for their consideration, the Congregational Association of New Jersey offers the following suggestions, looking to corporate union of the Congregational body of churches with other denominations:

The doctrinal basis of such union must be the Holy Scriptures, as containing the only authoritative revelation of God and of His Son Jesus Christ, the divine Saviour and supreme Teacher of the world. The teachings of the Holy Scriptures have been formulated many times in various creeds and catechisms, which all contain the simple, essential facts of the Christian faith, and, especially, in what is called the Apostles' Creed, which deserves peculiar honor for its antiquity and simplicity. The central teaching of Jesus Christ is the law of supreme love to God and equal love to man. Christ has gathered His disciples into churches, which ought to be united in recognized universal fellowship. To these churches He has given the ordinances of baptism and the Lord's Supper. These churches are to be taught and directed by persons chosen and ordained as teachers and ministers, under the various names

of bishops, pastors, elders or presbyters and deacons. The liberty of each Christian to interpret for himself the Holy Scriptures and of each local body of Christians to maintain their chosen manner of worship and to direct their own affairs cannot be infringed upon; any corporate union must make allowance for the liberty of the individual conscience and the rights of the local congregation. We believe that already the great body of Protestant Christians recognize that church unity will find no serious bar in the different interpretations of the Bible on doctrinal questions. The chief difficulty will be found to arise between denominations representing different forms of church government.

1. The Protestant Episcopal Church, having proposed union on the basis of the four propositions of the Chicago-Lambeth articles, we believe that the Congregational churches can accept unity on this basis, if these articles can be interpreted with such latitude as to allow to the terms used the various interpretations admitted by the contracting parties. The first article, the acceptance of the Holy Scriptures "as containing all things necessary to salvation, and as being the rule and ultimate standard of faith," is one upon which we also would insist. The second article recognizes two of the early creeds of the church as containing the essential doctrines of the Christian faith. While regarding only the Holy Scriptures as authoritative, we also pay especial honor to these ancient creeds, and accept them as "a sufficient statement of the Christian faith." The third article requires the acceptance of baptism and the Lord's Supper, administered with unfeigned use of our Lord's words of institution and the elements ordained by Him. As this is the habit of our churches, it can be accepted without difficulty.

The fourth article requires the historic episcopate, with necessary local adaptations. This article is phrased with a happy indefiniteness purposely to allow latitude of interpretation, and embrace the different views of the episcopate prevailing in the Protestant Episcopal Church. It, also, carefully avoids terms imposing a diocesan episcopate or any theory of episcopal succession. Inasmuch as the view of the historic episcopate prevails among us which holds the episcopate to have been originally over the local church, and inasmuch as this view also has large prevalence among scholars of the Anglican and American Episcopal Churches, this article can be accepted by the Congregational churches, if interpreted in such a way as to give liberty to views of the historic episcopate prevailing in both bodies. If, however, as perhaps a majority of our Protestant Episcopal brethren will insist, by historic episcopate is meant the diocesan episcopate, we are willing to treat for unity on this interpretation. We could extend our system of missionary superintendence so that it shall become general, and so that their supervision shall cover all our territory; and we could ordain them as superintending bishops, without local charge, over the territory occupied in part by our local bishops, and give them such responsible duties as can be performed without interference with the local churches and local bishops. We could, when desired, invite their bishops to unite with us in the ordination of our bishops and other ministers. This we would do, not because we believe the system necessary, but for the sake of meeting our brethren and accommodating our practice to theirs; and we think it could be done without interfering with the independence of our churches. We would, therefore, favor negotiation with the Protestant Episcopal Church on these terms, and earnestly hope that our next National Council will appoint a committee to correspond with the duly appointed representatives of that church.

2. What we have proposed as a means of union with the Protestant Episcopal Church applies equally to some other denominations having a similar diocesan episcopacy, and may equally be offered to the denominations belonging to the Methodist Episcopal family. We, therefore, favor negotiation with these bodies on the same terms.

3. We next turn to the family of Reformed or Presbyterian Churches, with which our relations in the past have been somewhat closer. They have recognized our ministers and our churches as validly constituted, and we have equally recognized theirs. To them we offer the general principles already laid down. We think some form of union can be devised which will not interfere with the methods prevalent on either side and which will at the same time have a tendency to bring about ultimate unity. We have in mind an alliance more intimate and effective than that which now unites the denominations represented in the alliance of Reformed churches. Such an alliance might provide for regular meetings of representatives of all the bodies united, which should decide on the methods of conducting foreign and home mission

[Continued on page 611.]

## The Congregationalist Services, No. 14\*

### An Order of Worship for Memorial Sunday

Theme: The Way of Peace

{ If the congregation will please observe carefully the directions printed }  
{ in small type between brackets wherever they occur in the Service. }

#### ORGAN PRELUDE.

MINISTER.—I will hear what God the Lord will speak:  
For he will speak peace unto his people, and to his saints:  
But let them not turn again to folly.  
Surely his salvation is nigh them that fear him;  
That glory may dwell in our land.

PEOPLE.—The Lord will give strength unto his people;  
The Lord will bless his people with peace.

RESPONSE. [When this response is not chanted it will be read by the minister.]

*Because of the tender mercy | of our | God,  
The day spring from on | high shall | visit | us |  
To shine upon them that sit in darkness and the | shadow of | death,  
To guide our feet | into the | way of | peace.*

HYMN. [If the congregation will rise and sing.]

Come kingdom of our God.—STATE STREET.  
God hath called us to peace.

MINISTER.—What man is he that desireth life,  
And loveth many days, that he may see good?

PEOPLE.—Depart from evil, and do good;  
Seek peace, and pursue it.

[Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Matt. 5: 9; Rom. 14: 19; Jas. 3: 17, 18; Eph. 4: 1-3; Rom. 12: 16-21; Heb. 12: 14, 15 Jer. 29: 7; 2 Cor. 13: 11.]

PRAYER. [By the minister. This may be omitted when so desired.]

O God, who art peace everlasting, whose chosen reward is the gift of peace, and who hast taught us that the peacemakers are thy children, pour thy peace into our souls, that everything discordant may utterly vanish, and all that makes for peace be dear to us forever. Through Jesus Christ our Lord. Amen.

*In those times there was no peace.*

MINISTER.—O, God, thou hast cast us off, thou hast broken us down;  
Thou hast been angry; O restore us again.

PEOPLE.—Thou hast made the land to tremble; thou hast rent it:  
Heal the breaches thereof; for it shaketh.

[Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 60: 3, 4; 2 Chron. 19: 5, 6; Judges 3: 2, 9, 10, 11, 18; Rev. 12: 11, 12.]

HYMN. [If the congregation will rise and sing.]

Not dear their lives accounting.—AURELIA.

[Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Jer. 16: 19; 2 Sam. 1: 23, 25-27.]

*He maketh wars to cease.*

MINISTER.—Come, behold the works of the Lord,  
What desolations he hath made in the earth.

PEOPLE.—He maketh wars to cease unto the end of the earth;  
He breaketh the bow, and cutteth the spear in sunder;  
He burneth the chariots in fire.

Be still and know that I am God:  
I will be exalted among the nations,  
I will be exalted in the earth.

The Lord of hosts is with us;  
The God of Jacob is our refuge.

CHANT. [When this selection is not chanted it will be read by the minister.]

*Sing, O heavens, and be | joyful, O | earth || break | forth into | singing, O | mountains;  
For the Lord hath | comforted His | people || and will have | mercy on | His af | flicted,  
Joy and gladness shall be | found a | mong them || thanksgiving | and the | voice of | melody.  
For ye shall go | out with | joy || and be | led | forth with | peace;  
Instead of the thorn, shall come | up the | fir-tree || and instead of the brier | shall come |  
up the | myrtle-tree;  
And it shall be to the Lord | for a | name || for an everlasting sign that | shall not | be cut |  
off.*

MINISTER AND PEOPLE IN UNISON.—

O bless our God, ye peoples,  
And make the voice of his praise to be heard:  
Which holdeth our soul in life,  
And suffereth not our feet to be moved.  
For thou, O God, hath proved us:  
Thou hast tried us, as silver is tried.  
Thou broughtest us into the net;  
Thou laydest a sore burden upon our loins.  
Thou hast caused men to ride over our heads;  
We went through fire and water;  
But thou broughtest us out into a wealthy place.

\* Copyright by W. L. Greene & Co., 1894.

**HYMN.** [The congregation will sing without rising.]

Down the dark future, through long generations.—HENLEY.

**PRAYER.** [By the minister, followed, when desired, by a musical response by organ or choir.]

[Here may be introduced, when desired, an anthem or solo.]

Lord, thou wilt ordain peace for us: for thou hast also wrought all our works for us.

#### SCRIPTURE LESSON.

**MINISTER.**—He shall judge thy people with righteousness,  
And thy poor with judgment.

**PEOPLE.**—The mountains shall bring peace to the people,  
And the hills in righteousness.

In his days shall the righteous flourish;  
And abundance of peace, till the moon be no more.

He shall have dominion also from sea to sea,  
And from the River unto the ends of the earth.

And the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever. And my people shall abide in a peaceful habitation, and in sure dwellings, and in quiet resting places.

Peace, peace, to him that is far off and to him that is near, saith the Lord; and I will heal him.

**ANTHEM.** [Choir.] \* [Or this hymn may be sung by the congregation.]

\* O God! the darkness roll away.—ORTONVILLE.

#### ADDRESS OR SERMON.

[The familiar hymn, "My country, 'tis of thee," tune America, may be substituted for the following hymn when so desired.]

**HYMN.** [The congregation will rise and sing.]

God the all terrible! King who ordainest.—RUSSIAN HYMN.

**PRAYER AND BENEDICTION.** [The congregation seated and bowing down.]

**MINISTER.**—Let us pray. [A brief extempore prayer, or the following prayer, may be said by the minister.]

O God, thou God of our salvation, thou that art the confidence of the ends of the earth, which stillest the roaring of the seas, and the tumult of the peoples, most heartily do we thank thee for peace prevailing between people that have been at strife, and for lands once wasted by war now at rest. We pray that the true spirit of peace may prevail, so that no root of bitterness may remain, no evil remembrances of wrong, no national hatreds, no sectional jealousies, no purposes of revenge. And, O, most merciful Father, may that time quickly come when, obedient to thy perfect will in Christ, the nations of the world shall no longer strive and destroy; when they shall not learn war any more; and when the peaceful kingdom of thy righteousness shall be established from sea to sea, even unto the ends of the earth.

Now the Lord of peace himself give us peace at all times in all ways. The Lord be with us all. Amen.

[The Amen may be sung as a response by a choir.]

#### ORGAN POSTLUDE.

**NOTE.**—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

1. Thanksgiving; 2. Pilgrim Fathers; 3. Christmastide; 4. The New Year; 5-8. **EVENTIDE SERVICES:** 5. The Forgiveness of Sins; 6. Trust in God; 7. The Days of Thy Youth; 8. The House of Our God; 9. Passiontide; 10. Easter; Nos. 11-13. **EVENTIDE SERVICES:** 11. The Homeland; 12. Humility; 13. God in Nature; 14. The Way of Peace (Memorial); 15. Children's Sunday; 16. National. Address all orders, which must be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

#### A PASTOR GRATEFULLY REMEMBERED.

At a meeting of the First Congregational Church of Winchester, Mass., these resolutions and testimonial of respect for the memory of Rev. Edwin C. Bissell, D. D., a former pastor, were submitted by Stephen A. Holt, Stephen Thompson and Charles E. Redfern, a committee previously appointed for the purpose, and were unanimously adopted:

Whereas, Our hearts are deeply moved by the announcement of the death of our former pastor, and whereas we are desirous of expressing, in some suitable form, our sense of loss and sympathy with the bereaved, therefore be it

Resolved, That in his death the world loses one of nature's noblemen, the church an able preacher, the seminary, with which he was connected, a profound Biblical scholar, and all of us a brother beloved and Christian friend.

Resolved, That we treasure the memory of his faithful two years' pastorate among us, as shown in a blameless Christian example, wise counsels, scholarly preaching, sympathetic ministrations and sturdy devotion to the cause of Christ.

Resolved, That from the manner of his life when among us, and the positive character of his Christian experience and teaching, we are fully persuaded that earth's loss is his eternal gain, and that he has gone to a rich reward.

Resolved, That we deeply sympathize with the widow and friends who have been called upon to part with their chief earthly counselor and support, and that we earnestly beseech the Father in heaven to grant them the consolation they so much need and which He alone can give.

Resolved, That a copy of these resolutions be sent to the widow of our deceased friend, that they be published in the Congregationalist and inscribed upon the records of this church.



The interior of the desk is fitted with the latest fashioned receding cabinet work, with full overhang, giving a clear writing surface of 27 inches.

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Mr. Robert Barber  
Canton, Ohio.

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"For 15 years I have been afflicted with rheumatism, more especially in the feet. About one year ago I was scarcely able to walk at all. By reading testimonials in the newspapers I was persuaded to try Hood's Sarsaparilla. After

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taking three bottles I was able to go without my cane. I continued faithfully with the medicine and

Improved Fast.

I have taken one dozen bottles and can walk without any difficulty and attend daily to my work at the watch factory." ROBERT BARBER, 133 Prospect Av., Canton, Ohio.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache and constipation. 25c.

## Well Worth While.

To conquer your wife is a very small matter. It is only a question of putting the accent on the second syllable—concur.

You see this is a very good way to overcome her desire for a Secretary Book-Cabinet. She has long wanted one, and this month sees such a wholesale reduction in prices that she is at last convinced and determined. Why not gratify her by placing the accent on the second syllable?

Here is one of the most popular mark-down patterns. It has the square inclosed Cabinet top, with spindle sides and full-bowed front. The back is double-mirrored. The top is inclosed by a brass gallery. Inside the curved glass door there are 4 shelves. Over the desk are 2 small shelves for ornaments.

The interior of the desk is fitted with the latest fashioned receding cabinet work, with full overhang, giving a clear writing surface of 27 inches.

New General Catalogue, 288 pages, 360 engravings, sent on receipt of five 2-cent stamps.

**PAINE'S FURNITURE CO.,**  
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{ NEAR NORTHERN R. R. STATIONS.

## THE BUSINESS OUTLOOK.

It has become a usual event of April to have a series of strikes of more or less magnitude undertaken. So long has this season been marked by these demonstrations that the alarm with which they were received at first has gradually subsided to proportions of newspaper sensation and readers' curiosity. This year there are certain peculiar reasons which provoke to strikes, such as the general industrial unrest and the greater influence which agitators have acquired during the distressing times of the past year. On the other hand, the times never seemed more unpropitious for a strike from the standpoint of the real striker who hopes for success.

There will be somewhat more uneasiness this year than usual over the strikes because of their unusual magnitude and their extension to so many parts of the country. The unsettled condition of business will doubtless increase the apprehensions of many people as to bad results from these strikes, because poor trade conditions prepare men's minds to see the dark side of affairs. The tramp of these Coxe armies toward Washington, which we all hope will have the ludicrous ending it deserves, supplies another element of possible danger, especially as occurring at the same time as these great strikes.

It is estimated that upward of 150,000 men are on strike in various parts of the country at this writing. The numbers of unemployed, by choice or necessity, must be several times this 150,000.

The Coxe movement has one reassuring phase. It is that out of a population of 70,000,000 only a few hundred are attracted by such a wild scheme, albeit one calculated to attract many of the vagrants and professional loafing class.

There is no special change in general business conditions. There is improvement here and there. There are discouraging developments every now and then. Possibly on the whole there is some gain. Yet the process of recovery is of a halting and jerky style, calculated to arouse no enthusiasm and not visible to everybody—perhaps visible to nobody all the time.

THREE IN ONE.—"Three pieces at the cost of one" has an attractive sound in these days. The words apply to a charming combination of a cabinet, writing-desk and bookcase. All three are in one piece of furniture, and they are offered by Paine's Furniture Company at the cost of one of them alone.

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c. Roseland .....	10	2	"	\$550
d. Sagamore .....	8	2	"	\$300
e. Hermitage .....	9	None.	"	\$300
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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, APRIL 20.

Mrs. Wheeler of Woburn led the meeting and spoke of prayer as our Lord taught it to His disciples. The American College for Girls, in Constantinople, was mentioned by Miss Child. The president, Miss Patrick, is absent the present year for rest and study, and Miss Fensham, dean of the college, presides over the institution, which is doing an interesting and promising work for the girls of eight nationalities gathered there. Christian instruction holds a prominent place in the curriculum and in daily life, while Christian Endeavor and the missionary society add to the activity. A letter was read from Miss Arma Smith, who has recently returned to this country. Prayer was offered for this institution with its faculty and for those of the same station whose names were on the calendar for the day: Mrs. Barnum, Mrs. Bliss, Mrs. Dwight and Mrs. Peet. Among them was the name of Mrs. Greene, who has recently died.

The importance of work among Moslem women and girls was spoken of by Miss M. S. Rice, formerly missionary in Persia, Mrs. Schneider and Miss Daniels. Mrs. Joseph Cook spoke of Mohammed Webb's recent address in Channing Hall and of Dr. Hamlin's address which followed, with his statement of facts so well known to him with regard to Islamism, carrying conviction to the audience. Mrs. Giddings of Berkshire Branch was mentioned with sympathy for her because of the sudden death of her husband.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

DUNHAM—In Binghamton, N. Y., April 8, Mrs. Samuel Dunham, wife of the pastor of the West Presbyterian Church, aged 58 yrs., 9 mos.

FERRIS—In East Providence, R. I., April 21, Elizabeth L., wife of Rev. L. Z. Ferris.

GILBERT—In Kansas City, Mo., March 31, Rev. James Boardman Gilbert, a retired clergyman, aged 77 yrs., 6 mos.

JACKMAN—In Holliston, April 7, Miss L. Carrie Jackman, aged 46 yrs. She was a successful public school teacher for twenty-five years.

SWENARTON—In Montclair, N. J., April 17, Seaman A. Swenarton, deacon of the First Church and an active leader in municipal affairs.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla Cures.

FEEDING THE SICK.—In many instances invalids are restricted by physician to easily digestible food, usually boiled or sterilized milk is prescribed. In such cases the value of Borden's Peerless Brand Evaporated Cream, or unsweetened condensed milk is apparent. Prepared by N. Y. Condensed Milk Co.

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General or local Agents. \$75 a week. Exclusive territory. The Rapid Dish Washer. Washes all the dishes for a family in one minute. Washes, rinses and dries them without wetting the hands. You push the button, the machine does the rest. Bright, polished dishes, and cheerful wives. No scalded fingers, no soiled hands or clothing. No broken dishes, no mess. Cheap, durable, warranted. Circulars free.  
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You cannot afford to use cheap paints. To be sure of getting Strictly Pure White Lead, look at the brand; any of these are safe:

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## IT IS NOT COSTLY.

The contents of a pint bottle, when properly diluted for use, are equal to one-half gallon of the food. Sold by druggists and grocers.

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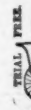
General Eastern Agency,

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Boston: 709 Chamber of Commerce.

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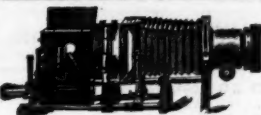
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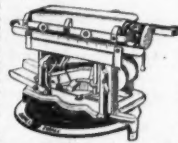
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## Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, April 30. Topic, How the Sabbath Is Not Kept in Boston and Vicinity. Speakers, Rev. C. L. Younkin, Rev. Reuben Thomas, D. D., and Mr. Stanton.

**FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**MASSACHUSETTS GENERAL ASSOCIATION**.—Annual meeting at Pittsfield, beginning May 15 at 2:30 P. M. and closing Thursday noon, May 17. Sermon by Dr. G. A. Gordon. Among the speakers will be Dr. John Bacon on The Church and Social Reform, Rev. C. A. Dickinson on The Institutional Church and Dr. F. S. Moxom on Christian Socialism. Reduced rates on B. & A. R. R.

**BOSTON EVANGELICAL ALLIANCE**.—Extra meeting, Monday, April 30, 12 M., Bromfield Street Church. Reception to Rev. John Wilkinson of London, head of Midway Mission to the Jews, and Rev. James Adler, his co-worker. Subject, Forty Years Among the Jews of London. Public invited.

**ANDOVER AND WOBURN BRANCH** of the Woman's Board, Winchester, Thursday, May 3, 10 A. M.

**BROOKFIELD CONFERENCE**, Spencer, May 1, 2, 3.

**WORCESTER CENTRAL CONFERENCE**, Rutland, May 8.

**PLYMOUTH ASSOCIATION**, Kingston, May 8, 10 A. M.

**WORCESTER NORTH CONFERENCE**, North Church, Winchendon, May 8.

**HOLLIS ASSOCIATION**, First Church, Nashua, N. H., May 1, 10 A. M.

**CAPE COD ASSOCIATION**, Buzzard's Bay, May 1, 8:30 A. M.

**THE 106TH GENERAL ASSEMBLY** of the Presbyterian Church in the U. S. A., First Presbyterian Church, Saratoga, N. Y., May 17. Opening sermon by the retiring moderator, Rev. Willis G. Craig, D. D., LL. D.

WILLIAM HENRY ROBERTS, Stated Clerk.

**MASSACHUSETTS BOARD OF MINISTERIAL AID**.—Treasurer, Mr. Arthur G. Stanwood, 791 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

**TRIENNIAL CONVENTION**.—The constitution of the Chicago Theological Seminary provides that in the year 1893, and every third year thereafter, it shall be the duty of the board of directors to call a convention in Chicago, Ill., for the purpose of electing directors in the place of those whose term of office is about to expire, and for the purpose of transacting such other business as the interests of the seminary may require. And in order to keep the seminary in vital union with its constituency, the directors in calling such a convention shall invite each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico, to appoint each one delegate to represent the churches of such local associations. Local associations which have a church membership of over 1,500 shall be entitled to elect one additional delegate for every 500 church members. The associations shall be asked to provide for the traveling expenses of the delegates, who are expected to report back to the bodies by which they are elected the action of the assembly. The convention shall consist of those, thus invited, also of the board of directors and the members of the faculty. In accordance with this requirement of the constitution, the board of directors have called such a convention of delegates as is above indicated, to meet on Wednesday, May 9, at 10 o'clock A. M., in the lecture-room of the Union Park Congregational Church. The annual meeting of the board of directors of the seminary will be held in Fisk Hall, Tuesday, May 8, at 10 o'clock A. M.

By order of the board of directors,  
Chicago, Ill., April 12. G. S. F. SAVAGE, Sec.

### APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Texas,	Dallas,	Thursday, April
Oklahoma,	El Reno,	Friday, April 27.
Kansas,	Emporia,	Thursday, May 3.
Indiana,	Ft. Wayne,	Tuesday, May 8.
Missouri,	Springfield,	Tuesday, May 8.
Ohio,	Cincinnati,	Tuesday, May 8.
Iowa,	Newton,	Tuesday, May 15.
Massachusetts,	Pittsfield,	Tuesday, May 15.
Michigan,	Kalamazoo,	Tuesday, May 15.
New York,	Binghamton,	Tuesday, May 15.
Pennsylvania,	Johnstown,	Tuesday, May 15.
South Dakota,	Redfield,	Tuesday, May 15.
Illinois,	Oak Park,	Monday, May 21.
Rhode Island,	Providence,	Tuesday, May 22.
Vermont,	St. Johnsbury,	Tuesday, June 12.
Connecticut Asso.,	Hartford,	Tuesday, June 19.
Maine,	Bangor,	Tuesday, Nov. 20.
Connecticut Con.,		

### BENEVOLENT SOCIETIES.

**WOMAN'S BOARD OF MISSIONS**, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 181 Washington St.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Plante, Treasurer, 39 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY**.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. M. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**THE AMERICAN MISSIONARY ASSOCIATION**, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Bible House, New York City.

**AMERICAN EDUCATION SOCIETY**.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

**MINISTERIAL RELIEF**.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. E. Forbes, Hartford, Ct.

### FORM OF A BEQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1889.

**BOSTON SEAMAN'S FRIEND SOCIETY**, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.

GEORGE GOULD, Treasurer.

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Congregational House, Boston

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"Sit down on it before it is dry."—(Texas Siftings.)

That's a good way—easy, too. And another way is to do your cleaning in the old-fashioned way with soap; the necessary rubbing takes off the paint along with the dirt but this is very tiresome work.

You ought to do your house-cleaning with

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way—easiest and most eco-

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Saves rubbing, saves work,

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It ensures a clear complexion. Sold by druggists, 50 cents per box, postage paid.

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Send 2 two-cent stamps for liberal samples and book.

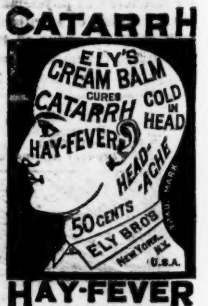
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the Finest Medicated Toilet Soap for the Hands, the Face and the Complexion.

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Individual cups; cups easily served to communicants; cups filled instantaneously. For further particulars address Rev. J. G. THOMAS, Lima, O.

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I had Catarrh so bad there were great sores in my nose, one place was eaten through. My nose and head are well. Two Bottles of Ely's Cream Balm did the work. C. S. McMillen, Sibley, Mo.



A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

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### KIDNEY CURE, A SURE CURE FOR

Piles, Sciatica, Diphtheria, Nervousness, Inflamed Eyes, Liver Complaint, Bright's Disease, Dyspepsia, Catarrh, Rheumatism, Paralysis, Tape and Stomach Worms, Throat and Lung Troubles, Cancers and Tumors, Erysipelas, Asthma, Scrofula Humor, Skin Diseases, Scarlet Fever, Constipation, Salt Rheum, Diabetes, all diseases peculiar to women, and BLOOD POISON OF EVERY KIND, in extreme cases to be used in connection with the Ypsilanti Mineral Spring Water.

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## AYER'S HAIR VIGOR



"Having used Ayer's Hair Vigor for years, I find that it keeps my scalp clean and the hair in the best condition. My mother, now sixty years of age, has as fine a head of hair as when she was forty, a fact which she attributes

to the use of Ayer's Hair Vigor. It thickens the growth of the hair and restores gray hair to its original color. I cannot see how this preparation could be improved."—Mrs. F. E. BAKER, Galveston, Texas.

### Ayer's Hair Vigor

PREPARED BY

DR. J. C. AYER & CO., LOWELL, MASS.

From the  
MOMENT  
OF BIRTH  
use  
CUTICURA  
SOAP



It is not only the purest, sweetest and most refreshing of nursery soaps, but it contains delicate emollient properties, which purify and beautify the skin, and prevent skin blemishes occasioned by imperfect cleansing and use of impure soap.

Sold throughout the world. Price, 25c. FOTTER DRUG AND CHEM. CORP., Sole Props., Boston. "All About Baby's Skin," free.

## CURE WITHOUT MEDICINE BY THE



The curative agent is Pure Oxygen taken into the system from the Atmosphere by the action of the instrument.

### NO COST FOR OXYGEN.

The supply is inexhaustible and always at hand. As a Safe Home Treatment, the Electropoise

### HAS NO EQUAL

and can be used by any one of ordinary intelligence with wonderful effectiveness, even in great emergencies. As a cure of disease

IT HAS NEVER BEEN APPROACHED by any other method, either respecting the severity of disease curable, or the speed, certainty and permanence of the cure.

Since the introduction of this treatment into New England, June, 1889, upwards of

### SIX THOUSAND PERSONS

in these States only, have proved the value of this treatment in all forms of disease, acute and chronic. None need fail of great benefit.

Send for free Circular containing Testimonials from many well-known Clergymen, Physicians, Professors, and a host of intelligent users of the Electropoise, who commend it for benefits personally received.

Address,

L. A. BOSWORTH,

Room 18, No. 36 Bromfield St., Boston, Mass.

[Continued from page 610.]

work, provide for the consolidation or discontinuance of competing churches on the same field and plan for common work in theological education and in evangelistic efforts. Such an alliance would use its influence for the organic union of the denominations of which it is composed. We invite our brethren of the Reformed churches to join with us in the formation of such an alliance.

4. With much hope and assurance would we also approach the question of union with certain other denominations of our general faith and of our own form of Congregational government. To all such we would offer one common platform, the Holy Scriptures, with liberty of interpretation and independence of the local churches, with fellowship between them. Of these denominations the chief are the Northern Baptists, the Southern Baptists, the Colored Baptists, the Disciples, the Christians and the Free Baptists. To these, perhaps, should be added a number of Lutheran denominations. We could unite with the Disciples of Christ on the basis of their three propositions, viz.: 1. The primitive faith. 2. The primitive sacraments. 3. The primitive life, provided liberty of interpretation be allowed. We cannot disguise the fact that the insistence of the Northern, Southern and Colored Baptists and the Disciples on immersion only, and their rejection of infant baptism or consecration, is so imperative that it seems to form a serious barrier to union with us on the basis of liberty of interpretation of the Scriptures and of practice accordingly. Whenever they may be willing to grant such liberty of interpretation and communion we shall be most happy to unite with them.

We turn, then, to the Free Baptists and the Christians. Believing that they hold the same general faith with us, and that they will not exclude us from their fellowship on account of our honest understanding of Scripture and Christian liberty, we hereby profess that it is our desire that an organic union of our three bodies may be accomplished on such terms as shall do no violence to the customs or faith of any of them. We desire that in such a union they should maintain their teaching as to the manner and subjects of baptism, and we do declare to them that we are in bondage to no creed, Lutheran, Calvinistic or Arminian, and that our only authority is found in the Holy Scriptures. We will not seek that they should be so absorbed into our fellowship that they should lose their inherited history, and we do not ask that they should sink their names or give up their loved organizations or vested interests. In our longing for unity we desire to accept any terms which they in the exercise of their Christian affection could ask. And to this end we invite correspondence with them.

In brief, we propose to the various Protestant churches of the United States a union, or alliance, based on:

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2. Discipleship of Jesus Christ, the divine Saviour and Teacher of the world.
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If You Are Nervous,

and cannot sleep, try it.

### CASWELL, MASSEY & CO'S Emulsion of Cod Liver Oil with Pepsin and Quinine

It is a matter of gratification to Caswell, Massey & Co. to know that the celebrated Professor Loomis of New York has uninterruptedly prescribed their "Emulsion of Cod Liver Oil with Pepsin and Quinine" for the past eighteen years in preference to all other emulsions or plain Cod Liver Oil.

To be secure against imitations be careful to see that Caswell, Massey & Co.'s signature is on bottle.

If your druggist does not keep it, write CASWELL, MASSEY & CO., Established 1780, New York City and Newport, R. I.

### TALKS WITH MOTHERS.—No. 3. HAPPY BABYHOOD.

Every mother wants her baby to thrive, because a healthy child is a happy child. The question of how the baby shall be fed is demanding the attention, as never before, not only of the mothers in the land, but of the entire medical profession also, because it is now realized how much the health of a child can be influenced by proper nutrition during the years of babyhood. As the result of the improper feeding of the infant, the vitality of the child is impaired, and he grows up weak and puny. In these days when artificial food is being so generally resorted to for infants, the demand for a substitute for mother's milk has brought out many foods for which great claims are made. Gustav Mellin, an English chemist, was the first to discover and combine the requisite properties necessary for an artificial food, and with his discovery the rational feeding of infants commenced.

Mellin's Food is the only perfect substitute for mother's milk, and it has done more to make babies strong and healthy than anything else that has ever been invented. Mellin's Food possesses all the requisite heat and flesh producing and bone-forming constituents necessary to give a child health, vigor and vitality. Infants are exceedingly fond of it and thrive upon it when nothing else can be retained upon the stomach. If they have been weak, fretful and troublesome they become happy, healthy and active; bright eyes, rosy cheeks, firm muscles and a strong constitution are the inevitable results of using this excellent preparation. Mellin's Food, being highly nutritious and easily digested, is also perfectly adapted to the wants of invalids and convalescents.

### • GIVE THE BABY •



THE ONLY  
Perfect Substitute for Mother's Milk.  
SEND for our book "The Care and Feeding of Infants," mailed free to any address.  
DOLIBER-GOODALE CO., BOSTON, MASS.

## IT POPS.

Effervescent, too.

Exhilarating, appetizing.  
Just the thing to build up the constitution.

## Hires' Rootbeer

Wholesome and strengthening, pure blood, free from boils or carbuncles. General good health—results from drinking HIRE'S' Rootbeer the year round.

Package makes five gallons, 25c.  
Ask your druggist or grocer for it.  
Take no other.

Send 2-cent stamp to the Charles E. Hires Co., 117 Arch St., Philadelphia, for beautiful picture cards.



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DENT'S TOOTHACHE GUM  
STOPS TOOTHACHE INSTANTLY  
(GUARANTEED)  
Don't take imitations. All dealers, or send 15c to  
C. S. DENT & CO., DETROIT, M.

**TRUSSES** on 30 Days Trial  
Easy, durable and cheap. A radical cure selected. Send for sealed catalogue.  
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## Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, April 30. Topic, How the Sabbath is Not Kept in Boston and Vicinity. Speakers, Rev. C. L. Younkin, Rev. Reuben Thomas, D. D., and Mr. Stearns.

**FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**MASSACHUSETTS GENERAL ASSOCIATION**.—Annual meeting at Pittsfield, beginning May 15 at 2.30 P. M. and closing Thursday noon, May 17. Sermon by Dr. G. A. Gordon. Among the speakers will be Dr. John Hascom on The Church and Social Reform, Rev. C. A. Dickinson on The Institutional Church and Dr. P. S. Moxom on Christian Socialism. Reduced rates on B. & A. R. R.

**BOSTON EVANGELICAL ALLIANCE**.—Extra meeting, Monday, April 30, 12 M., Bromfield Street Church. Reception to Rev. John Wilkinson of London, head of Midway Mission to the Jews, and Rev. James Adler, his co-worker. Subject, Forty Years Among the Jews of London. Public invited.

**ANDOVER AND WOBURN BRANCH** of the Woman's Board, Winchester, Thursday, May 3, 10 A. M.

**BROOKFIELD CONFERENCE**, Spencer, May 1, 2 P. M.

**WORCESTER CENTRAL CONFERENCE**, Rutland, May 8.

**PLYMOUTH ASSOCIATION**, Kingston, May 8, 10 A. M.

**WORCESTER NORTH CONFERENCE**, North Church, Winchendon, May 8.

**HOLLIS ASSOCIATION**, First Church, Nashua, N. H., May 1, 10 A. M.

**CAPE COD ASSOCIATION**, Buzzard's Bay, May 1, 8.30 A. M.

**THE 106TH GENERAL ASSEMBLY** of the Presbyterian Church in the U. S. A., First Presbyterian Church, Saratoga, N. Y., May 17. Opening sermon by the retiring moderator, Rev. Willis G. Craig, D. D., LL. D.

WILLIAM HENRY ROBERTS, Stated Clerk.

**MASSACHUSETTS BOARD OF MINISTERIAL AID**.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

**TRIENNIAL CONVENTION**.—The constitution of the Chicago Theological Seminary provides that in the year 1898, and every third year thereafter, it shall be the duty of the board of directors to call a convention in Chicago, Ill., for the purpose of electing directors in the place of those whose term of office is about to expire, and for the purpose of transacting such other business as the interests of the seminary may require. And in order to keep the seminary in vital union with its constituency, the directors in calling such a convention shall invite each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana, and New Mexico, to appoint each one delegate to represent the churches of such local associations. Local associations which have a church membership of over 1,500 shall be entitled to elect one additional delegate for every 500 church members. The associations shall be asked to provide for the traveling expenses of the delegates, who are expected to report back to the bodies by which they are elected the condition of the seminary. The convention shall consist of those delegates invited, of the board of directors and the members of the faculty. In accordance with this requirement of the constitution, the board of directors have called such a convention of delegates as is above indicated to meet at Wednesday, May 9, at 10 o'clock A. M., in the lecture-room of the Union Park Congregational Church. The annual meeting of the board of directors of the seminary will be held in Fisk Hall, Tuesday, May 8, at 10 o'clock A. M.

By order of the board of directors.  
Chicago, Ill., April 12. G. S. F. SAVAGE, Sec.

## APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Texas,	Dallas,	Thursday, April.
Oklahoma,	El Reno,	Friday, April 27.
Kansas,	Emporia,	Thursday, May 3.
Indiana,	Ellettsburg,	Tuesday, May 8.
Missouri,	Springfield,	Tuesday, May 8.
Ohio,	Cincinnati,	Tuesday, May 8.
Iowa,	Newton,	Tuesday, May 15.
Massachusetts,	Pittsfield,	Tuesday, May 15.
Michigan,	Kalamazoo,	Tuesday, May 15.
New York,	Binghamton,	Tuesday, May 15.
Pennsylvania,	Johnstown,	Tuesday, May 15.
South Dakota,	Redfield,	Tuesday, May 15.
Illinois,	Oak Park,	Monday, May 21.
Rhode Island,	Providence,	Tuesday, May 29.
Vermont,	St. Johnsbury,	Tuesday, June 12.
Connecticut Asso.,	Hartford,	Tuesday, June 19.
Maine,	Bangor,	Tuesday, June 19.
Connecticut Con.,		Tuesday, Nov. 20.

## BENEVOLENT SOCIETIES.

**WOMAN'S BOARD OF MISSIONS**, Rooms 1 and 2, Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 161 Washington St.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Finance Secretary.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY**.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**THE AMERICAN MISSIONARY ASSOCIATION**, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 191 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

**AMERICAN EDUCATION SOCIETY**.—(Carrying on the work inherited from the College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 161 Washington St., Chicago.

**MINISTERIAL RELIEF**.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

## FORM OF A BEQUEST.

*I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.*

**BOSTON SEAMAN'S FRIEND SOCIETY**, founded December, 1827, chapel, 251 Hanover St., chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 251 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

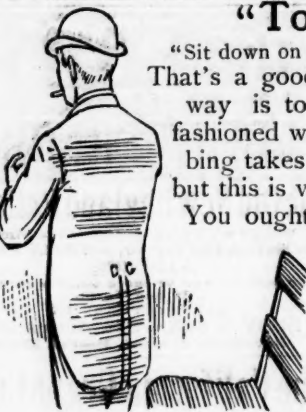
REV. ALEXANDER MCKENZIE, D. D., President.

GEORGE GOULD, Treasurer.

BARNAS S. SNOW, Corresponding Secretary.

Congregational House, Boston.

**THE AMERICAN SUNDAY SCHOOL UNION**, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 83, Boston. Post office address, Box 1632.



## "To Remove Paint.

"Sit down on it before it is dry."—(Texas Siftings.)

That's a good way—easy, too. And another way is to do your cleaning in the old-fashioned way with soap; the necessary rubbing takes off the paint along with the dirt but this is very tiresome work.

You ought to do your house-cleaning with Pearline; that's the modern way—easiest and most economical way—takes away the dirt easily and leaves the paint. Saves rubbing, saves work, saves time, saves whatever is cleaned. Use Pearline (with-

out soap) on anything that water doesn't hurt.

Millions NOW USE Pearline

IT IS WORTH KNOWING



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Comfort Powder

will do for you.

It will cure

Eczema, Itching,  
Chafing, Erysipelas,  
Salt Rheum, Bed Sores,  
Irritation under Truss, Burns,  
a Chafing Baby, Tender Feet.

It ensures a clear complexion. Sold by druggists, 50 cents per box, postage paid.

COMFORT POWDER CO., HARTFORD, CONN.

Send 2 two-cent stamps for liberal sample and book.

Use COMFORT SOAP.  
the Finest Medicated Toilet Soap for the  
Hands, the Face, and the Complexion.

"IMPROVED COMMUNION SERVICE."

Individual cups; cups easily served to communicants; cups filled instantaneously. For further particulars address REV. J. G. THOMAS, Lima, O.

**ELY'S CATARRH CREAM BALM**

I had Catarrh so bad there were great sores in my nose, one place was eaten through. My nose and head are well. Two Bottles of Ely's Cream Balm did the work. C. S. McMillen, Sibley, Mo.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

**YPSILANTI BLOOD PURIFIER AND KIDNEY CURE, A SURE CURE FOR**

Piles, Sciatia, Diphtheria, Nervousness, Inflamed Eyes, Liver Complaint, Bright's Disease, Dyspepsia, Catarrh, Rheumatism, Paralysis, Tape and Stomach Worms, Throat and Lung Troubles, Cancers and Tumors, Erysipelas, Asthma, Scrofula Humor, Skin Diseases, Scarlet Fever, Constipation, Salt Rheum, Diabetes, all diseases peculiar to women, and BLOOD POISON OF EVERY KIND, in extreme cases to be used in connection with the Ypsilanti Mineral Spring Water.

Price per Bottle, \$1. Six Bottles for \$5.00

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**LEWIS SMITH, Agent,**

278 Tremont Street, Boston, Mass., U. S. A.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in the Congregationalist.

"Cannot be Improved!"

So MRS. F. E. BAKER,  
of Galveston, Tex.,

—SAYS OF—

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**TRUSSES** on 30 Days Trial  
Easy, durable and cheap. A radical cure secured. Send for sealed catalogue.  
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## Baking Powder

*Absolutely Pure*

A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.

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# SOAP



FOR CLOTHES.

THE PROCTER & GAMBLE CO., CINTL



## Liberty

of the body is the fundamental factor of health and beauty. The

## Ferris Good Sense Corset Waists

give perfect ease and freedom of motion; perfect symmetry, perfect grace. Worn by over a million mothers, misses and children.

Sold by all leading retailers

### Ferris Bros.,

Manufacturers,  
341 Broadway, N. Y.

Branch Office:  
537 Market Street,  
SAN FRANCISCO.

## "Out of Sight—"

### The Victor Pneumatic Valve.



Victor Pneumatic Tire (trap door open, exposing valve).

A hole in the rim—

A trap door,

And a choker

Constitute the greatest improvement ever attempted in Pneumatic Tire construction.

Found on Victor Bicycles only. Best things are always reserved for Victors.

No other Pneumatic Tire has an inner tube removable through the rim.

No other but what has a protruding valve, adding weight and preventing perfect wheel balance.

Victors are first in tires and improvements.

### OVERMAN WHEEL CO.

BOSTON.  
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